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THE

EIGHTEENTH REPORT

OF THE

GERMAN EVANGELICAL MISSION

ON THE

WESTERN COAST OF INDIA.

MANGALORE:

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REPORT.

In former reports we have been in the habit of limiting ourselves to an account of that part of the mission-work, which has been committed to our hands on the western coast of India and in some of its contiguous districts, the assistance of our Indian friends being particularly required for its maintenance. Herein we have simply followed the example of such of our English fellow-missionaries, as publish local reports of their Indian labors; but we could not like them, refer our readers to the annual reports of our home-committee as to the other engagements of our society, those being only published in German and French for our continental supporters. Having on that account been repeatedly requested to embrace in our Indian report a sketch in a condensed form of all the different spheres of labor taken up by our society for the spread of the Gospel in all parts of the world, we have resolved on enlarging our report to its present demensions, and trust, that it will be the means of arousing an increased and deeper interest in our Mission and in awakening a feeling of mutual trust and confidence between our English friends and ourselves, who though Foreigners rejoice in the previlege of sharing with them in the labor connected with the conversion of the country, which the Lord has particularly committed to their care.

Although in our third report, printed in 1843, we published in English a General account of the German or Basel Evangelical or German Missionary Society, we trust that a republication of the origin and history of the Mission carried down to the present time may not be without interest, while it will serve to refresh the memories of our readers.

Origin of the Basel Society.

Between the years 1806 and 1816, when none of the German Missionary Societies of the present day were in existence, and the Moravians were almost the only body of continental Christians zealously engaged in missionary labors, a circle of pious friends at Basel (a city of Switzerland in a central situation close to the frontiers of Germany and France), were in the habit of meeting together to read the periodical accounts of Moravian and English missions and to consult what they on their part could do for the Lord. These Christian friends were clergymen and laymen, belonging partly to the reformed church of Basel, and partly to the Lutheran church of Württemberg. One of them was the Rev. N. von Brunn, the still gratefully remembered pastor of one of the churches of Basel, and the spiritual father of many a soul now with the Lord. Another was the Rev. C. G. Blumhardt, a clergyman of Württemberg, and at that time the secretary of a Christian association which had its centre at Basel, and its members spread over most parts of continental Christendom. A third was one of the most enterprising Christians of the south of Germany, still indefatigably engaged in the Lord's work, the originator or co-originator of most of the Christian institutions, which have sprung up in Basel and its neighbourhood since the beginning of this century. A forth was one of the members of the senate of Basel, and the head of one of the greatest mercantile houses of the city. Loving and serving one Lord, these friends of various denominations were one in His Spirit; rich in Christian graces and spiritual gifts, they sought not their own but the things which are Jesus Christ's, and no differences could ever break the bond of peace which united them. They opened their hearts to a number of kindred spirits in Germany and Switzerland, who with them were waiting for the kingdom of the Lord. In the year 1815 when the allies were engaged in their last conflicts with France, many hordes of various nations in the service of Russia, pagan Tartars and Calmucs, marched through Basel to invade France and besiege the French fortress of Hüningen in its vicinity. Basel being much exposed to the fire of the besieged, those friends solemnly gave one

another the right hand of fellowship, agreeing together to form a seminary for training missionaries, if the Lord should spare their city from the ravages and desolations, with which it was threatened. And in that year under a deep sense of gratitude to the Lord of hosts for hearing them their long cherished hopes ripened into a distinct plan of operation.

In the summer of 1816, the Rev. C. G. Blumhardt, who some years previously had returned to his country and become there the richly blessed pastor of a parish, was called to Basel to take charge of the infant institution. He accepted the call and arrived in the same year, accompanied by a little band of ten pious youths, who in order to give themselves up to the service of Christ among the heathen, had left their different trades and occupations to prepare themselves in the new seminary for their future labors. Three of them were natives of Switzerland; four had come from Württemberg, one from Bavaria, and one from Courland in Russia. The students lived with their principal, their only teacher at that time, and were instructed by him in the Latin and Greek languages, Biblical history and theology, universal history and some other branches of general knowledge.

The first years abounded with trials of faith. 1817 was a year of great famine. The funds were very low, so much so, that the rent for the humble lodgings, occupied by the principal and his students, was paid with considerable difficulty. Other obstacles, such as always attend the first outset of a new enterprise, were scarcely surmounted, when Mr. Blumhardt was thrown on a sick-bed. Ill disposed, and hostile parties in the city of Basel, and the neighbouring countries, seized every opportunity for harassing and traducing the new Christian association. But the Lord sustained their hearts and hands, and gave them grace to stand the fiery trial. The new society was in a short time strengthened by the accession of a number of auxiliaries, the first of which was formed in Württemberg. The society then for the first time took the name, of the "German Missionary Society," and subsequently of the "Basel Evangelical Missionary Society." In the course of some years lines of auxiliary societies spread in quick succession over the German and French cantons of Switzerland, and the protestant parts

of Germany. In France also some ground was gained. The number of young men, presenting themselves for the service of the Mission, increased from year to year, and larger numbers were received into the seminary. Contributions flowed in to a larger amount. In 1820 the committee was enabled to purchase the present Mission-house situated in a healthy and retired part of the city, in a street which has ever since gone by the name of the Mission-lane. In 1821 the anniversary of the society was celebrated for the first time in public.

Connections of the Basel Society with other Missions.

The original object of the Basel Society was the training of missionaries for such other Societies, as should have the desire and means of engaging their services, and sending them abroad. The Rotterdam and the Church Missionary Societies were the first, with which connections were formed for that purpose. Of the ten young men, with whom Mr. Blumhardt opened the seminary, seven entered the service of the Rotterdam Mission, two went to England to join the Church Missionary Society, and one retired on account of ill health. The connection with Rotterdam was dissolved after a few years, because the principles of the Dutch Colonial Government were inimical to the settlement of foreign Missionaries. The connection with the Church Missionary Society on the other hand continues unaltered to the present day. Nearly every year some students of the Basel seminary are sent to England to join that Mission, and prepare themselves in the Islington Institution for ordination. Of the 172 European Missionaries at present in the service of that society, 43 or the fourth part have received their education at Basel, and 23 former students of the Basel seminary have died on its various Mission fields.

About six years ago a similar connection was formed with the North German Missionary Society at Bremen; some few of our brethern joined it, and very many others of our old students were led by different circumstances to choose America and other parts of the world as their field of labor. Thus 61 missionaries educated at Basel,

are engaged at the present day in active mission-work in various parts of the earth, though not in the service of the Basel Society. They are attached to the following missions, viz:

Church Missionary Society	43
London „ „	1
Wesleyan „ „	1
Baptist „ „	2
Missionary association of Assam	1
Church of Scotland Mission	1
London Society for the conversion of the Jews	3
North German Missionary Society at Bremen	7
Leipzig Lutheran Mission	1
Episcopal Mission among the Jews	1
Total	61.

These brethren are occupied in the different Mission stations specified below, viz.

New Zealand	1	Egypt	1
Bengal and North India	19	East Africa	2
Madras Presidency	4	South Africa	1
Bombay „	3	Yoruba	6
Palestine	5	Gold Coast	7
Asia Minor	1	Sierra Leone	6
Greece	1	Among the Jews in Europe	4

In 1821 the attention of the Basel committee was specially attracted to the spiritual wants of various German colonies in Southern Russia, which threatened to become a prey to licentiousness and to the errors of Mahommedanism. The Emperor Alexander, with his wonted liberality, permitted the appointment of brethren educated in the college at Basel to pastoral offices among them; and from that time ministers of the Gospel were furnished from Basel to the Germans in Bessarabia, 7000 in number who were dwelling in about 40 villages within a circumference of nearly 100 miles from Odessa; also to those in the Crimea, in Caucasia and Astrachan, and to the German settlements in Georgia to the south of the Caucasus, which had been formed under

the favor of the Russian Government between the years 1817 and 1819 by about 500 families principally from the kingdom of Württemberg, who had emigrated thither from some conscientious objections to latidunarian changes in their native church, and a desire to be nearer to the Holy Land in expectation of the Lord's second advent, which they considered very near.

Similar spheres of labor were subsequently assigned to many more brethren from Basel among the German immigrants in North America, where to this day a goodly band of Evangelists from the Basel Seminary are at work to gather and feed their country-men, so many of whom are wandering about in those parts like sheep without a shepherd.

Missions to the Provinces of the Caucasus and Persia.

As far back as 1820, when contributions increased, the committee conceived the hope that they might be enabled by the help of God to extend their plans, so as not only to train missionaries for other societies, but themselves to occupy some out-posts on the wide frontiers of heathenism; and when in 1821 their anniversary was celebrated for the first time in public, a resolution was passed, that as soon as the Lord would provide the means, the society should make an attempt to establish missions of their own, while the original plan of training missionaries for the service of other societies should still be carried on.

During events which led to the formation of the Basel seminary, the attention of our committee had been peculiarly directed to the non-christian nations of Russia. Accordingly in the year 1821 the brethren F. Zaremba and A. Dittrich were sent abroad to reconnoitre the countries between the Black and Caspian Seas, and to select a favorable spot for the establishment of a free Christian colony, a Persian-Tartar college, and a typographic press. In 1822 the imperial sanction was obtained. The brethren, joined by some more laborers sent from Basel, settled at first in Astrachan, and engaged in preparotory labors among the Tartar, Circassian, and Persian populations of the Caucasian provinces, and in evangelical exertions among

the lifeless Christian churches of Armenia and Persia. In 1824 they separated to establish several stations.

North of the Caucasus the colony of Carass was occupied by Br. Lang, who took charge of the protestant church there, and set himself courageously to work among the Tartars, notwithstanding many severe trials, caused by cholera, famine, and the attacks of wild bands of Circassians. In 1827 Br. Kœnig settled at Madshar, two days' journey from Carass. Amidst great dangers both brethren continued to preach the word of Christ to the Mahommedan tribes as well as to the inhabitants of the scattered villages of the German colonists. Joined by two new brethren from Basel, they entertained the hope of collecting a number of Mussulmans, who showed themselves accessible to the truth, in one of the colonies, and training several promising young men for the service of the mission. All appeared very promising, when in the summer of the year 1835 an ukase from the Emperor Nicholas peremptorily prohibited the operations of protestant missions throughout the empire, and forced the brethren to confine their ministry to the German colonists. This was a sad disappointment.

Shusha, a place South of the Caucasus, the chief of the Russian province of Karabagh, was selected as a situation favorable to the prosecution of their plans in behalf of the neighbouring Turkish and Persian provinces. Zaremba, Dittrich, Hohenacker, Pfander, and Haas settled there, and were subsequently joined by Hoernle, Schneider, and some more brethren. Tartar and Armenian youths were collected, and received Christian instruction. In 1826 the station was besieged by the crown prince of Persia; but notwithstanding the brethren went on building their new mission-house, because circumstances rendered it necessary, that they should not abandon the undertaking, and after a seige of six weeks the Persians fled before an advancing Russian force. In 1828 there followed an imperial sanction to the work of the mission, by which they were allowed to travel about freely in the countries between the Caspian and Black seas, to circulate the scriptures, to establish schools, and to labor for the conversion of the Tartars in any manner they wished. The brethren set to work with new courage and zeal. A school was opened for the Armenians

at Shusha and began to prosper. Some Armenian youths were trained for the management of future mission schools. Several priests received instruction in the Hebrew and Greek languages and Biblical theology, for which they had applied. A typographic press was set up. Dittrich translated the New Testament into the vulgar tongue, published tracts and school-books, and assisted Haas in attending to the schools. Zaremba visited again and again all the surrounding Tartar districts. Pfander performed several long preaching journeys in Mesopotamia and from there down to Bagdad, where he stayed some time; also in Persia and among the Kurds. Hohenacker performed the two-fold work of physician and evangelist. In 1832 a Persian station was established at Tebris by the brethren Haas and Hoernle.

For some time the work prospered remarkably well. The Armenian church, (whose patriarch was a pious man, anxious for the spiritual welfare of his people,) seemed to open itself to the influence of evangelical knowledge. The publications of the mission were extensively read. Two Armenian deacons were converted, and preached the pure Gospel faithfully. Laymen were awakened. Valuable and zealous native assistants were gained. Among the Mahommedans also the effect of the mission and its publications soon became visible. At this crisis however the fanaticism of the Armenian church was roused. The pious patriarch retired from his office, and was succeeded by a covetous and worldly minded man. Both the converted deacons died under persecutions. The Armenian clergy lodged a complaint with Government against the encroachments of the protestant mission, and a decree was obtained forbidding the continuation of the labors of protestant missionaries among the Armenians. The worst however was to come. An ukase, dated the 23d August 1835, pointing to the fruitlessness of the Basel missionaries among the Mahommedans, and to the complaints raised against them by the Armenian clergy, revoked the edicts formerly given in favor of the Evangelical mission, and commanded its formal dissolution. All remonstrances and petitions were of no avail. The Greek church claimed its exclusive right over the conversion of the new provinces. The committee had no alternative, but to break up the establishment of the Shusha mission, and to

turn their energies to other fields. Tebris was occupied by American missionaries. The services of several laborers were transferred to the Church Missionary Society, among whom there were the brethren Pfander, Hoernle, and Schneider, since then employed in the Agra and Peshawar missions. The rest of the brethren left for other spheres of usefulness in Europe. Br. Zaremba sold the premises, the press, and the other property of the mission at Shusha, and returned to Basel in 1838, since which time he has been unweariedly engaged as travelling agent of our society, visiting its various auxiliaries and friends, and advocating its interests. And though now a sexagenarian, he has during the last year been once more to Russia on the same errand, and his services proved most acceptable. The last news we heard of him, came from the scene of his former labors and trials in Southern Russia, and bear full evidence, of the blessing attending his work in those provinces. Br. Haas, who for a number of years held a living in the kingdom of Württemberg, is at present engaged in a similar mission in the Baltic provinces (in behalf of our society, and thus the ties by which our Mission from its very origin was connected with Russia, are tightening again.) May the Lord continue to prosper the labors of these devoted brethren for the glory of His name!

Missions to Western Africa.

In the year 1827 the state of the Negro population on the Western coast of Africa was specially brought under the notice of the Basel Society by invitations from Mr. Ashmun, the pious and zealous American agent of the colony of liberated negroes in Liberia, and M. de Richelieu, the governor of the Danish settlement on the Gold Coast, requesting the committee to establish missions among the native populations under their charge. Both calls were attended to, though with very different results.

In 1827 the brethren Handt, Sessing, and Hégelé were directed to proceed to Liberia, and were speedily followed by the brethren Wulff and Kissling. A hut in the midst of thick bushes where fever was most prevalent was the only place of residence open to receive the brethren on their landing. Wulff was the first who fell a victim

to the climate. He was followed by Mr. Ashmun, the American agent. Hégelé fell dangerously ill, and Sessing had to accompany him back to Basel, leaving Handt and Kissling alone on the field. When the brethren recovered from these attacks of fever, they set themselves in good earnest to labor among the Bassa tribe. A school was established at Monrovia, the progress of which was encouraging. But new trials awaited them. Handt had to leave Africa broken in body and mind, and Kissling stood alone, when in 1830 Sessing returned with three other brethren. No sooner had the latter set their feet on the deadly shore, than they sunk in the grave. Of the eight brethren, sent to that mission within three years, four were now buried, and two had left the country completely broken down in health. The remaining two, Sessing and Kissling, were so discouraged by these afflictions, that they resolved on quitting their post. They subsequently joined the Church Missionary Society and found other stations of labor. Sessing was sent to Jamaica, where he lately died in the midst of a Negro congregation, whose pastor he had been for years. Kissling is still actively engaged in the New Zealand Mission, in charge of the Auckland station. In consequence of so many disappointments the Basel society gave up the Liberia Mission, and American societies have since taken possession of the field.

In 1828 four brethren, Salbach, Henké, Schmidt, and Holzwarth, were sent from Basel to Christiansborg, the chief place of the Danish settlement on the Gold Coast, in answer to the proposal received from M. de Richelieu. This mission-field had become in the last century the scene of many a severe trial, undergone by a devoted band of Moravian missionaries, eleven of whom, with one sister, had died there between the years 1737 and 1771. For years the Basel missionaries met with a similar fate. Early in 1829, the brethren Salbach, Schmidt, and Holzwarth, after a residence of a few months, fell a prey to the coast fever. Henké, the only survivor, divided his time between ministerial labors among the Danish colonists, the instruction of some Negro candidates for baptism, and the superintendence of a Negro school; but before the end of the year 1831 he followed his brethren to the grave. The account of these mournful events produced

a deep sensation at Basel, but did not dishearten the committee. It was hoped that the mission might be transferred to the interior in a healthier part of the country, and finaly established in the midst of the native population. Three brethren, Riis, Jaeger, and Heinzé, the first a Dane, and the latter a skilful physician, were selected for the execution of the new plan. But no sooner had they landed in 1832, than Heinzé, was seized with fever and died. Jaeger soon followed him, and again one solitary laborer remained alone in the field. Riis himself was three times on the brink of the grave, but a timely removal to the healthier climate of the Akuapim hills, from 20 to 30 miles distant from the coast, was by the grace of God the means of saving his life and restoring his health. Often however he was obliged to visit the coast on account of the spiritual destitution of his countrymen in Christiansborg.

In 1835 Riis succeeded at last in taking his post permanently at Akropong on the Akuapim hills. There he had to build a house with his own hands, assisted by some Negro laborers. The people among whom he settled, were a barbarous race, given up to the worst idolatry and to all the vices which disgrace the lower tribes of Africa. Human sacrifices were in vogue all over the country. After some time, however, Br. Riis was encouraged to establish a school, and by degrees found himself gaining ground in the affections of the people. The word of the Gospel also appeared to meet with friendly attention. Under these circumstances the committee resolved on sending out a wife for Br. Riis, and two brethren, Stanger and Mürdter, who rejoiced in being selected for the service of a mission, for which so many of their brethren had sacrificed their lives. Early in 1836 they arrived at Christiansborg after a prosperous voyage. They entered with zeal on their studies and other labors, but before the end of the second year, in December 1837, Stanger was called to his rest. In 1838 Riis and Mürdter made a tour along the Volta river to Akuambu, to the north-east of their district, and were earnestly entreated by the reigning prince, that white teachers should come to live among his people. But soon after the journey Mürdter also died, and a second time Riis was the solitary survivor by the side of eight graves, though now assisted by his wife.

Br. Riis continued to explore the adjacent Negro countries and visited the country of Akim, to the north-west of his field, and penetrated into Ashantee, the capital of which, Kumassee, he succeeded in entering. But his prospects became more and more clouded. A Danish governor had succeeded, who was ill-disposed towards the mission, and Riis had to endure many annoyances from him. Disturbances broke out between the Danish authorities and some Negro chiefs, and although Riis carefully abstained from meddling with political affairs, he was closely watched and represented to the Danish government at home as a person whose presence was dangerous to the interests of the colony. The committee being informed of the precarious situation of their missionary, desired him to return home for a season, for the benefit of his health and for personal consultation as to the state of his mission. When Riis left the Akuapim country, the Negroes flocked around him, and begged him with tears to return, promising to listen to his words and to receive his teaching better for the future. Riis told them that for so long a time they had rejected the word of God. They replied with affecting simplicity, "you must remember, that you are but one man, and we are a numerous people; you have been amongst us but a short time, and we have been living many years in darkness; you have frequently left us; we have had wars amongst ourselves; you have not thoroughly understood our language; we shall yet be changed, if you return; have we not considerably improved since you have come amongst us?" — A similar testimony was received by the Basel committee from another side. Br. Passavant, a Moravian missionary who for years had labored among the negro slaves in Surinam, had heard one of them who was brought to his part of the country from the Danish Gold Coast, speak of the love his people bore to their "white father", and of the reverence in which they held him.

After a residence in Africa of about eight years, Br. Riis returned to Basel in the summer of 1840. The interesting information he communicated, encouraged the committee to make another attempt. In the mean while a favorable change had taken place in the colony. War had subsided; the governor who had formerly opposed the mis-

sion, was dead; and the Danish government, satisfied with the explanations of Br. Riis, promised to protect the mission in its unfellered operation, the missionaries in the free exercise of their duties, and the negroes connected with the mission, in the enjoyment of their civil and religious liberty. Br. Riis and his wife declared their perfect willingness to return to their post, if the committee would send them back; and the students of the seminary, with one accord, offered themselves for the service in Western Africa. At the same time the committee, profiting by dearly bought experience, saw the necessity of providing some means in order to relieve the new brethren as far as possible from such bodily exertions, as had proved so destructive to their former laborers. With this view Br. Riis was sent in 1842 to some of the Moravian stations in the West-Indies with the consent of the board of those missions, (which took a lively interest in the success of the undertaking,) and was directed to engage a number of volunteers from among the Christian negroes to accompany him to the Gold Coast and settle there, hoping that with the assistance of such Christian Negro-colonists the object in view might be attained, and a firm footing secured for the mission among the savage tribes on the Akuapim hills. In Jamaica especially Riis met with a sufficient number of Christian negroes, willing to enter upon the enterprise. Twenty-seven were selected; and in February 1843 they arrived with Br. Riis at Akropong, their new home. Nearly at the same time another missionary, Br. Widmann, together with a lay-assistant (who however from want of spiritual life was subsequently compelled to retire), reached the station via, England and thus a new period for our African mission had commenced.

In 1844 the mission was strengthened by the arrival of the brethren Sebald, Schiedt, and Riis junior, a nephew of the missionary of the same name. A coast station having become necessary as a medium of intercourse between Europe and Akropong on the Akuapim mountains, the native town of Christiansborg called Ussu by the negroes, was now occupied, and the mission divided into two districts, each with a different language, viz. the Akkra district at the foot of the mountains, where Gâ is spoken, and the Akuapim district above the

mountains, of which Otshi is the language. All these places were no sooner completed than new afflictions arose. In 1845 Sebald died within a year after his arrival. Riis senior was obliged by broken health to leave the country for good, and on his voyage to Europe had to bear the grief of committing in a watery grave, the last earthly remains of the partner of his many trials and sorrows. (Four years after this event he was himself called to his rest.) In 1846 the brethren Dieterlé, Stanger, Meishel, and Mohr with a wife for Br. Widmann were sent from Basel, to strengthen the mission; but Schiedt was soon afterwards under the necessity of quitting seeking another sphere of labor in North America. Riis junior, whose peculiar gifts as a linguist rendered his services especially valuable for the purpose of investigating the languages of the populations in his vicinity and committing them to writing was for the first time interrupted in his work by a tumor, which obliged him to visit Europe in order to undergo an operation. He returned as soon as practicable, accompanied by his wife; but shortly afterwards she was taken from him and his health became so much affected as to render a second voyage to Europe unavoidable. Arrived at Basel, he finished some works in the native languages upon which he had been engaged, and after having carried them through the press, retired to his own country, Denmark, where he continued to be engaged in other works for the spread of the Gospel. In 1847 Abudé, a second station in the Akuapim district, on the way from Akropong to the coast, was taken up by Br. Meishel, but he was shortly afterwards obliged to return home leaving the station unoccupied. He has since joined the stations of the Leipzig Missionary Society among the Tamulians. Thus of the nine missionaries who had arrived in Africa between the years 1842 and 1846, only four remained in 1849, and the arrival of three new brethren, Köster, Locher, and Zimmermann proved a most necessary increase. Br. Köster was not suffered to remain long, he soon sunk into the grave, and Br. Süss who arrived in 1850 replaced him in the work.

Up to this time the difficulties and obstacles, which met our missionaries at every step had undoubtedly been very great; moreover

the negro colonists from the West Indies proved in many cases a hindrance, instead of a help, and most of them have since left the mission. Notwithstanding these trials it was evident that the influence of the mission was felt and that a firm footing had been established. In 1851 we were enabled to publish in our report the following account of this mission: At Christiansborg, Abudé, and Akropong, our three stations in Western Africa, seven missionaries are at present employed with evident success. After many severe trials, among which was the death of twelve of our fellow-laborers (10 brethren and 2 sisters), the Lord has of late begun to vouchsafe to our brethren health, cheerfulness, and zeal, and to give them free access to the hearts of the negroes of the Akkra and Akuapim tribes. The seed of the word of God has taken root; the dry bones are shaking; and our missionaries have been permitted to collect small congregations from among our black brethren, and establish boarding and day schools, both for Christian and heathen children.

In 1851 Br. Mader, and in 1852 the brethren Christaller and Steinhauser arrived, whilst Br. and Sr. Widmann were obliged to visit Europe about the same time for the restoration of their health. In September 1853 Br. Süss left Akropong on his own account to establish a new station more in the interior with the object of renouncing all pecuniary assistance from home, and supporting himself by farming and trade. He selected for this purpose Gyadam, a populous negro town in the Akim country, three day's journey to the north-west of Akropong. Although the committee at Basel strongly disapproved of this step, they permitted him to make the experiment of establishing a mission among the Akim negroes on his own principles, and Gyadam was added to the number of our stations in Africa.

In 1854 our coast station, Christiansborg or Ussu, was visited by a calamity of quite a new description. Some years previously the Danish settlement on the Gold Coast had been transferred to the British Government, which introduced in 1852 a polltax of one shilling per head, whereby great dissatisfaction was given and serious disturbances were produced. The natives at last submitted to paying a heavy fine, and the difficulties were arranged for the time.

In August 1854 the collection of the polltax was resumed at Christiansborg, and paid by our missionaries with their people, as well as by the mulatto inhabitants of the town; and although the negroes were not required to pay it, great excitement prevailed among them. About the same time some natives tried to smuggle a brandy cask from Dutch Akkra into the colony. They were discovered, and some soldiers arrived to confiscate it; but the smugglers resisted, and the riot threatened to grow into a revolt. The British Commandant of Christiansborg Castle, Captain Bird, resolved upon putting the rebellious spirit down by force, and called for a "man of war." Under these circumstances Br. Locher with his sick wife removed to Jamestown. The other three brethren stationed at Christiansborg, together with their families, were invited by Captain Bird to take refuge within the small fort; but on obtaining a promise, that their premises would be spared, they preferred to remain at their post with their people. The "Scourge" arrived on the 11th September, and on the 13th the bombardment commenced both from the "man of war" and the fort. During the day our premises remained untouched, but at about 4 o'clock P. M. the position of the "Scourge" was altered and her guns were turned on our houses which for two long hours seemed doomed to destruction. The next day the bombardment was resumed; the town converted into a heap of ashes, the mission-houses, which were built of more solid materials escaped, but they were in a sadly ruinous state. The circumstance that many of the rebellious negroes had endeavored to hide themselves behind the mission buildings, appears to have rendered their exemption impossible. Our whole loss was calculated to amount to nearly 8000 Rupees, all the property of our mission establishment having been destroyed; and as far as we know, no indemnity has ever been obtained, notwithstanding all the efforts on the part of our committee. To the praise of God none of our missionaries, nor any of their people were hurt; but our Christians were scattered, our schools broken up, and the people so intimidated that some time elapsed before they could be prevailed upon, to return to their ruined houses. Under these circumstances it was thought

advisable to remove our negro congregation together with our boarding schools to an inland station, and the plantation of Abokóby, about 12 miles from Christiansborg on the way to Akropong, was selected for the purpose. Here a Christian village has since been raised and the place has become our second station in the Akkra or Gâ District.

About this time Br. and Sr. Widmann returned to their post at Akropong with re-established health, and Br. Rottmann, a young merchant, arrived from Basel to set on foot a mercantile establishment at Christiansborg on the plan pursued in several Moravian stations with great advantage to the mission. On the other hand the brethren Dieterle of Akropong and Stanger of Christiansborg found themselves so shaken in health, that they were compelled to return to Europe for a season. In 1855 our committee resolved upon sending the brethren Baum and Herzog to Gyadam, both having volunteered to join Br. Süss at his isolated out-post, and to share his peculiar trials and difficulties. They set out accordingly, but before they reached the place of their destination, Br. Herzog was called to his rest.

In 1856 the brethren Mohr and Locher were obliged to return home for the restoration of their health, whilst the various stations were strengthened by the arrival of four new brethren, viz. Schall for Christiansborg, Heck and Ried for Abokóby, and Haas for Akropong. These four brethren, together with a sister, now the wife of Br. Christaller of Akropong, had left England for the first time in the autumn of 1856, but their vessel having been wrecked on the coast of Kent, they had a narrow escape from a watery grave, and lost the whole of their out-fit. After considerable delay in England, another ship took them out at last in safety to Africa at the beginning of 1857. They were soon succeeded by Br. Dieterle, who returned to reoccupy Abudé, which had been relinquished for a time during which it had become particularly promising. He was accompanied by four more brethren, viz. Laisle and Lindenmeyer for Christiansborg, and Hönger and Kromer for Gyadam to join Br. Baum, because Br. Süss, tired out of patience by the ingratitude and plundering disposition of

the negro king of that place, had left it and settled in the vicinity of the king of Krobo on the Volta river, giving up his connection with the Basel society. Since then one more brother has been called to his reward, viz. Br. Steinhauser of Christiansborg, who died in 1857 after nearly five years of faithful missionary labor in Africa.

Thus since the year 1828, when the first missionaries were sent from Basel to the Gold Coast, altogether 35 brethren have been engaged in that mission. Of these 12 have died in Africa and one at home; 4 have left for other spheres of labor; 3 are recruiting their health at home, and 15 are at present in charge of the 5 stations, to which our mission in Western Africa has extended. We proceed finally to describe in a few words the present state of each of these five mission establishments.

I. Akkra or Gâ District.

This district is situated between the sea and the fort of the Akuapim hills, about 15 miles from the coast. The language of the people being the Gâ, it is also called the Gâ district. Here we have two stations, Christiansborg on the coast, and Abokóby 12 miles inland.

1. *Christiansborg or Ussu.* This station was commenced in 1845. Here we have a small church of 79 baptized Christians, which lost its pastor last year through the death of Br. Steinhauser. The brethren Rottmann and Schall manage the mercantile establishment and all secular concerns of the station; and the brethren Laisle and Lindenmayer have set up a carpenter's shop in order to teach the natives. In connection with this mission there are some promising schools, and the books in the Gâ language, which have been lately printed in Europe and sent to our brethren, have become the means of producing a great change among the people. Old and young men of all classes are eager to learn the art of reading; and it is most cheering to see this population who were before quite ignorant of letters studying our books and manifestly appreciating their contents.

2. *Abokóby*, established in 1854. At this place many of the Christians who were scattered by the bombardment of Christiansborg have settled, and a Christian village has sprung up. In 1857 about

40 heathen were added to the church, which numbers now 77 baptized Christians, and 18 Catechumens are preparing for baptism. Br. Heck is their pastor, whilst the secular affairs of the station are in charge of Br. Ried. The Christians here are called "praying people", and striking answers are vouchsafed to their simple prayers offered in childlike faith. Thus when Br. Heck was sick of fever, Abraham Adgeté, one of the converts, came to pay him a visit, and said to him, "Dear master, your eyes are very small just now, and your face shows great weakness but in two days you will take your usual evening walk again, for I have prayed on your behalf to the Lord Jesus Christ; therefore what I tell you, is quite certain." And so it proved; within two days Br. Heck recovered.—The girls boarding school of the Gâ district, which formerly had been under the care of Br. and Sr. Locher at Christiansborg, has been lately removed to Abokóby, and placed under the management of two schoolmistresses, Miss Maurer and Miss Rüdi, sent from Basel to Africa for the purpose.

At *Damfa*, an outstation, about ten miles to the north-east of Abokóby, several Christian families are living who have erected a prayer-house at their own expense.

II. Akuapim or Otshy District.

This district extends over the southern part of the Akuapim mountains, as far as the Otshy is spoken. Here two stations, about ten miles distant from each other, have been occupied, Abudé to the south, and Akropong to the north. They have lately become the scene of a hopeful awakening amongst the negroes, the first we have been permitted to witness in our African mission. During the last year our brethren have had the privilege of adding to their churches in their district sixty souls from all classes and ages; free and unfree, masters and servants, old and young. Nor does the fire which has been evidently kindled by the spirit of God, appear to languish. Although the abominations of fetish worship together with poisoning, necromancy, witchcraft, and similar works of darkness have lately revived with new power, the work of the Spirit proceeds, and these mountains,

where the Gospel of peace has been so long proclaimed under such peculiar difficultics, bid fair to become a city of the living God, showing forth the praises of Him, who has called the inhabitants out of darkness into His marvellous light. This is the Lord's doing, and it is marvellous in our eyes.

1. *Abudé*, the most populous negro-town in the Akuapim district, on the road from the coast of Akropong, was occupied for the first time in 1847, but relinquished in 1849 from want of laborers. In 1856 seventeen inhabitants, all of them grown-up men, most unexpectedly asked for baptism, and Catechist Clark was accordingly stationed there to instruct them in the word of God. Br. Widmann visited the place every fortnight, and was much cheered by the eagerness with which the people, at times to the number of several hundred, crowded around him to hear his addresses. Most of the catechumens were baptized in due time. One of the new converts was a young man, whose mother had long been sick, she consulted fifteen fetish priests without the slightest benefit. Happening to see a man of Akropong pray before taking his meal, it occurred to him that he should ask God to heal his mother. He did so, and in all his pursuits this one prayer was constantly uppermost in his soul. He was heard, and his mother completely recovered. This made an impression on him and from that day he determined to become a Christian; he joined the class of catechumens, and regularly attended divine service, in defiance of the opposition and severe trials he underwent. His mother complained bitterly that she had lost her chief support. His elder brothers confined him, and consulted with fetish-priests how they might bring about his death. The chief of the place decided, that the son was bound to obey his mother. Still he had grace to stand firm, and love Christ more than mother and brothers; and since he has been baptized, his brothers have not only been reconciled to him, but one of them shows a growing interest in the word of God.—The former chapel having altogether gone to ruin during the time that the station was unoccupied, a new prayer-house was erected and opened for divine service on the 14th December 1856, on which occasion Br. Widmann baptized the first woman convert and at the same time the

Lord's Supper was received by about 30 persons, several of whom had come from other stations to be present at the solemnity. Last year Br. and Sr. Dieterlé, on their return from Europe, permanently settled at the place, and have now under their care a small church of 19 souls, and a school attended by 8 boys and 8 girls, 11 of whom are still heathen.

2. *Akropong* is our oldest African station, for here Br. Riis settled in 1835, and to this place our West-Indian colonists were brought in 1843. Only two of the latter have remained faithful; these still continue to live to the Lord. And in place of those who deserted us, a church from among the natives of the place has been collected; and 92 Christians, a considerable number of whom have been baptized during the last year, as well as 8 catechumens are at present under the pastoral care of Br. Widmann. Some of the former backsliders have returned; who though still loving sin, can no longer rest satisfied with themselves; but feel that they have no peace with God. By the heathen the Word is very differently received. In one place the missionary was plainly told by the inhabitants that it was utterly in vain to preach the gospel to them, as they would never accept it. Now and then they would use the following style of address, "I serve God, have but one wife, neither lie nor steal, have no quarrels and so on; what lack I yet?" But when invited to follow Jesus, they remain silent or else go away. An old man lately observed, "I will wait until all others have received the word of God before I do!"—and one of the chiefs said he was of opinion, that the Holy Scriptures, had been given to the white people, and the fetish to the black. Notwithstanding these unfavorable signs, the number of inquirers is increasing, and not long ago as many as 30 persons in two different places expressed a desire for baptism. Two boarding schools have been established at this station consisting of 11 boys and 18 girls, who are brought up in the nurture and admonition of the Lord, and besides these two day-schools, where 27 boys and 26 girls, chiefly heathen children, receive Christian instruction by Christian schoolmasters. A coffee and arrowroot plantation aad a carpenter's shop, both under the management of Br. Haas, are connected with the station.

Moreover there is here a seminary for the education of Catechists for the whole of our African mission, attended by 14 pupils, whilst two African youths are at present in the Basel seminary, preparing for the ministry. Up to the last year the Gâ and Otshy districts had each its own institution, that of the Gâ district being under the direction of Br. Zimmermann at Christiansborg and subsequently at Abokóby, and that of the Otshy district under the management of the brethren Christaller and Mader at Akropong. But these two brethren being both entrusted with the task of preparing the neccessary books in their respective languages and translating the Holy Scriptures into them, it was thought advisable to unite the two institutions into one in Akropong, so as to enable the brethren to assist each other in their educational and literary engagements. Ere this, grammatical outlines and vocabularies of both the Otshy and Gâ languages have been published in English; a primer and a hymn-book, as well as translations of Barth's Bible Stories, the history of the passion of our Lord, and the four gospels have been printed in the Gâ, and a translation of Barth's Bible Stories in the Otshy. For the publication of these works great assistance has been derived from the Basel Bible Society and the Christian School-book Society of Calw in Württemberg; the British and Foreign Bible Society has also came forward with its usual liberality to defray the charges of printing the translations of the Holy Scriptures, prepared by our brethren.

Odumasé Outstation in the Krobo District. During last year the attention of our brethren has been most particularly directed to the Krobo district and its capital Odumasé, about 25 miles to the north-east of Akropong, near the Volta river. This place had been repeatedly visited by them. In 1856 our late Br. Steinhauser met with a most marked reception on the part of the King Odonko Aso, who every evening would listen with great attention to his accounts of European industry and skill, of iron-manufactories, of the crystal palace and our large cities; and when our brother took occasion to speak to him of the things belonging to his peace, of the judgment to come, and the necessary change of the heart, and explained to him the way of salvation, he observed with joy that the king, unlike mŏst

negroes, cheerfully received his words. "This is the right thing", said he; "it is not like that of the fetish priests; God has no need to lie; but the change will not take place so sudden; it will be peculiarly hard for an old man like myself; the young may find it less difficult."—In October Br. Steinhauser returned to Odumasé, and commenced instructing 24 persons for baptism, the king himself being of the number. Some had already committed to memory a small catechism containing the most important Christian doctrines. When however the day of baptism drew nigh, the king declared, that not only he, but all Krobo should come to be baptized, and for that reason it was necessary, for himself to delay somewhat longer, but that his sons might receive baptism at once. It was evident that he was deeply impressed with the truth, but lacked the courage to break through all his difficulties, being no doubt apprehensive of losing his throne. His eldest son preferred likewise to wait. Two others however, from twenty to twenty-six years old, were baptized in the presence of their father and the whole town, and have given evidence since of being living members of the church of Christ. — A great desire to read the word of God manifested itself among young and old. Once when they practised spelling and wanted a teacher, they called to their assistance a dumb and deaf servant of Br. Steinhauser who had learned to pronounce the letters with some accuracy.—A chapel and schoolhouse are in course of erection; and the distance which devides this place from our stations render a regular attention to the spiritual wants of the place very difficult, it is to be hoped that ere long some more satisfactory arrangement will be effected, to meet this difficulty. May the Lord soon disentangle the heart and mind of the king from all the chains by which he is still held back, and cause the light, which has sprung forth in his capital, to spread over the whole of the Kobo country.

III. The Akim District.

As before mentioned, *Gyádam*, the capital of the Akim district, 50 miles to the north-west of Akropong, was taken up by Br. Süss in 1853, who went there with the intention of supporting himself by his

own labors. For three years he suffered the severest privations without ever alluding to them in his letters. During his first year he had a sharp attack of fever which threw him on a sick-bed for nine weeks, during which time he was quite unable to look after his affairs. No earthly friend was near to afford him relief, whilst the negroes cheated and robbed him right and left, and would not give him even a drink of water to quench his burning thirst, so that he was compelled while the fever was on him, and while suffering great pain to fetch water for himself from a neighbouring well. During his recovery he was tortured with incessant hunger, the king allowing him scarcely enough to keep him from starving and all this in the face of a solemn promise to furnish him with all the necessaries of life. Süss however persevered, and when in 1856 Br. Baum arrived, circumstances began to wear a brighter aspect. Although Süss continued to suffer from various complaints, and Baum had twenty-five attacks of fever within nine months, they succeeded in laying out a plantation which gave fair promise for the future, they also set up a shop with European goods, as a means for providing them with the daily means of subsistence. Several negroes were under instruction for baptism; and the day of the first ingathering in this district seemed approaching, when the king took it into his head to act dishonestly and rob the brethren of their goods instead of paying for them. In consequence of this Süss left Gyádam in August 1856 and went to Akropong to consult with the brethren and in October he informed Br. Baum by letter, that it was his determination to settle for good in the Krobo district on the banks of the Volta river. Since then Baum has been relieved from his solitude by his bride, and the brethren Hönger and Kromer, who have lately joined him. Mission-houses have been erected capable of affording more adequate shelter than the wretched negro-huts in which the brethren used to live, and it is to be hoped that under a different management this station will yet become another fertile field of our African mission.

So much for the work of our society in Western Africa, where 269 Christians, 26 catechumens, and 105 heathen scholars at present

are under the care of our missionaries. We rejoice and sincerely thank the Lord for permitting us to give such encouraging accounts of the present state of this mission. Still we rejoice with trembling, for wherever the Lord works effectually by His servants, a fiery warfare generally takes the place of a delusive peace. We feel we are opposed by a powerful, cunning, and cruel enemy, designated by the Lord himself with the name of "the murderer from the beginning." We must not forget that our brethren stand constantly exposed to his sudden attacks; and even the bravest of them is but a defeated soldier, unless the Lord Jesus, the great captain of our salvation, leads and covers him with the wings of His almighty grace, and supplies him with a rich measure of His Spirit, so as to enable him to withstand in the evil day, and to hold fast; we therefore urgently recommend our African brethren and their work to the prayers of our friends.

Mission to the Western Coast of India.

Our committee at Basel had long contemplated, if compatible with the extent of their resources, the establishment of a mission in one of those parts of India which was not occupied by another society, and on the renewal of the East India Company's charter in 1833 when the country was thrown open to foreign as well as British settlers a way seemed prepared for them, and encouraged by this providential dispensation, they ventured in 1834 in full reliance on the Lord's help to send three missionaries, among whom were Br. Hebich and the late Br. Lehner, they were instructed to settle at Mangalore and commence a mission on the Western Coast of India. In October 1834 they reached their destination and were soon so far prepared as to enter in their mission-work amongst the various classes of the population. In 1836 they were followed by Br. Moegling and three more brethren. In 1837 a station was taken up at Dharwar in the Southern Mahrattha country at the particular request and with the support of English friends. About this time our society having received the offer of a house with an extensive compound near Tellicherry in the Malabar province, on condition of establishing a mission station there, Br. Gundert, formerly employed among the Tamil people in connection did

with the late Mr. Rhenius, and since 1838 one of our missionaries at Mangalore, was directed to occupy Tellicherry. Thus within little more than four years three stations in three altogether different districts were established, and henceforth it became the object of the brethren to extend their work over the surrounding country from these various centres of operation.

In *South-Canara* in the course of time three stations, all situated on the coast, were occupied, first Mangalore the capital of the province, then Mulky and Udapy, respectively 20 and 40 miles farther north. As before stated, Mangalore was selected in 1834 as the head-quarters of our mission. Our brethren were obliged to cultivate two languages, Tulu and Canarese, the former being the tongue of the bulk of the population, and the latter almost the sole literary language all over the province. In 1837 the first converts were baptized. At the close of 1840 our native church at Mangalore consisted of 18 communicants and 11 children. The fire, which had been kindled, spread especially towards the north among the Tulu people, and in 1843 a new station at Mulky became necessary. The work continued to prosper notwithstanding many short-comings and disappointments. In 1845 there were altogether 324 converts in the district; in 1850 they amounted to 420, and in 1855 to 796. In the latter year it was thought advisable to take up Udapy, the stronghold of Tulu Brahmanism, and to form there a northern centre of our Tulu mission, several out-stations along the coast having been established in its neighbourhood. In 1856 our census showed 841 converts, excluding 54 catechumens under instruction for baptism. Since then, however, the numbers have become less, our census of 1857 giving only 830 converts and our present census but 769. This decrease will not be wondered at, if we take into account the sad events which were noticed in our sixteenth Report two years ago. As one of the missionaries, whose departure from India was recorded at that time, had not for years walked in the light, it could not be expected that he should be fit to lead others. Caring more for numbers than for spiritual life, he admitted many to baptism, who ought never to have been baptized, and church-discipline grew necessarily lax in his hands, though things

not look so bad as they were, for he knew well how to hide the real state of things from his fellow laborers. Since then it has been our arduous task to rouse many of our Christians from a state of spiritual lethargy, into which they had sunk by degrees, and to maintain church discipline with greater strictness than ever. In consequence many forsook us, and others who had shown an inclination to join us, stood aloof. We cannot regret these results; on the contrary we desire to thank our Lord for such sifting years and take them as earnests of future blessings, which he will not fail to grant us from the time that all these accursed things which have obstructed his way are removed. In the mean while many of our people have learned, that something more than a formal attention to the means of grace, and outward accomodation to the demands of Christianity, is required, and though we still regret to observe a great want of spiritual life in many of our Tulu converts, we are permitted to see on the other hand some among their number who are truly the Lords own people; and of many who have preceded us, we have good reason to hope that they will be found among those who have washed their robes and made them white in the blood of the Lamb. We find moreover by comparing the present number of communicants with our numbers two years ago, that an increase has been vouchsafed to us as an evidence that the Lord has not altogether withdrawn his blessing. While in 1856 we had 339 communicants, we have now 369. This is the more encouraging, considering the various changes, which it became necessary to make among our European laborers all of which were very prejudicial to a steady supervision over the spiritual wants of our converts. In our last report we stated that twelve brethren were engaged in this mission. Four of them lay-brethren, all of whom were fully engaged in works connected with our industrial establishment. Of the others, four were mentioned as having been employed in active service for the space of ten years, and more; but it so happened that during the last year, the mission was deprived of the services of every one of these very brethren either in part or altogether. Br. Gundert was called to another sphere of labor. Br. Ammann was obliged to visit the Nilagiris during the monsoon. Br. Deggeller was altogether laid aside by ill

health and will have to return to Europe; and Br. Hoch was likewise compelled to remove to the Nilagiris for a season. Consequent on these changes the charge of our three Tulu congregations with 769 baptized Christians, and of our various English and Vernacular schools and our Boarding schools with 485 pupils devolved in great part upon four younger brethren, two of whom had been scarcely a few months in the country. Since then however, our Tulu mission has been considerably strengthened by the arrivals on the 10th January of Br. and Sr. Hauff and Br. Finckh, and the brethren Würtelé and Maenner on the 26th February of the current year; the industrial department has also received a fellow-laborer in Br. Schoch, who landed at Cannanore on the 11th November 1857. Thus it is hoped that our present difficulties with regard to the European agency will be in a great measure removed and as soon as the new brethren have mastered the language, fifteen brethren and three sisters will be actively engaged in the work of the mission.

Although our present stations in Canara are all within the limits of the Tulu-country, the claims of North-Canara have not been altogether overlooked. Besides occasional preaching excursions, together with our mission schools and the publications of our press, which exercise an influence all over the province, the town of Honore, 110 miles north of Mangalore, has been occupied as one of our stations from 1845 to 1847, and again from 1852 to 1856; and though at present abandoned from want of laborers, we trust that it will be taken up again at some future time, especially as we have signs that the seed sown there in former years is not altogether lost.—Shimoga also, about 110 miles to the north-east of Mangalore, though no more in the Canara, but in the Naggar district of the Mysore country, has been taken up from 1854 to 1855 in connection with our Canara mission. At present it is without a missionary and we look to the Lord to make ways and means for resuming the work in this promising field.

Our mission in the Southern Mahrattha country comprehends at present five stations, one at Dharwar, the capital of the southern part of the province, occupied in 1837; one at Hoobly, 10 miles to the

south-east of Dharwar taken up in 1839; two at Bettigherry and Malasamudra, about 25 miles to the east of Dharwar established since 1841; and one at Guledagudda, about 40 miles to the north-east of Dharwar, occupied since 1851. Though the province is called the Southern Mahrattha country, Canarese is the prevailing language all over the districts. At Dharwar, our oldest station, the Gospel has met with comparatively little success, especially among the Canarese people, notwithstanding this there has always been a small congregation under the charge of our brethren, since the establishment of the station. But most of its members are Tamulians, officers servants, and their erratic and roving characters, combined with the inconsistent lives of many nominal Christians, seems to have impeded the advance of the Gospel among the Canarese, though some progress has of late been made amongst them. In order to gain better access to this part of the population, some brethren settled in 1839 at Hoobly, the mercantile capital of the province, inhabited by about 50,000 natives, busily engaged in various trades and handicrafts. In the same year they had the pleasure of baptizing our first three converts from the Canarese people above the Ghauts, but many years passed before they had fresh seals of their labors, in 1847 a new quickening took place, and a former scholar of one of the mission-schools renounced heathenism. Since then the little church at Hoobly has steadily, though slowly, grown in numbers and life.—Shortly after the establishment of the Hoobly mission, a deputation from a certain sect came to the brethren, to say that the latter desired to embrace Christianity. They called themselves Kalagnanis or men who knew the times. They numbered several thousand adherents, and believed in some predictions, that after the capture of Seringapatam and the fall of the Indian empire a Guru of the west would send his messengers to introduce new laws and manners. They requested to be assisted in obtaining stations where they might settle and support themselves by their own exertions, and be safe from persecution. The brethren discovered ere long that most of them were actuated by mere earnal motives, but still hoping to meet with some honest-minded people among their numbers, they did not give them up; and in 1841 two settlements

were commenced, one for weavers at Bettigherry, and another for farmers at Malasamudra; but not one member of the sect above mentioned joined them, for years all the labors of the brethren in these places seemed in vain. Till at last in 1852 several families at Bettigherry came forward to confess Christ; and since then at Malasamudra a small church has also been collected.—In 1847 the brethren at Bettigherrry were visited by a Lingaite priest from the Nudi-sect, whose founder had lived 300 years ago and taught a new religion mixed up from Vadantic and Mahommedan ingredients, and from the teachings of the Kalagnanis. This man made very careful inquiry into the doctrine preached by the missionaries. He stayed to learn and was baptized. Through him they found access to other members of the same sect, and in 1851 some of its headmen at Guledagudda declared themselves in favor of the Gospel. Br. Kies settled among them, and has been permitted to gather a small church in the neighbourhood. Though our present census shows 210 Christians in connection with our Southern Mahrattha station 23 more than last year; no great progress has been made during the last year in this field. This increase is chiefly due to the admission of children into our boarding-schools, the number of communicants has only increased from 74 to 79. The disturbed state of the country, and the threatenings to which our converts were exposed, kept inquirers away. Still we have much cause to praise the Lord, that our little flocks have been kept together and strengthened to confess the name of Christ at a time, when it was attended with some little risk. Our last report mentioned six brethren and four sisters as laboring in this branch of the mission. All of them have been graciously spared though three, of the number namely, John Müller, Würth, and Kies, have been respectively upwards of seventeen and twelve years in the country. The stations which were attended to single handed, by one brother, have been reinforced by the arrivals of the brethren Roth and Hahn in November last, and of Br. J. Huber in February of the current year. In January Miss Hornberger, now Mrs. Kaufmann, arrived; and our European agency for our 210 baptized Christians and 714 scholars in this district amounts at present to nine brethren and five sisters.

Our Mission in the Malabar province among the Malayalam people has been extended all along the coast, where we have at present four stations, Cannanore, Tellicherry, Chombala, and Calicut. A fifth, Palghaut, about 75 miles to the south-east of the latter place, will be added to them in the course of this year. As mentioned before, Tellicherry was the first station established by our society in this district. It was in April 1839 that Br. Gundert settled there, preaching the Gospel wherever an opportunity was offered, he established boarding and vernacular day-schools. In 1840 he was joined by two fellow-laborers, and the first fruits of this mission were gathered in. — In January 1841 Br. Hebich was stationed at Cannanore, fifteen miles north of Tellicherry, in charge of a small native church hitherto destitute of the superintendence of a missionary, and his preaching both in the Vernacular and in English was attended with great blessings.— At the same time the attention of our brethren at Tellicherry was directed to Calicut, the wealthy and populous capital of the province, about 50 miles farther south, where a number of native Christians lived without the benefit of Christian fellowship. In 1842 Br. Fritz removed thither and the step he took was blessed to the spread of the truth.—Towards the end of 1847 three Malayalam stations numbering 404 baptized native Christians were visited in an unusual manner by the spirit of repentence and prayer. This powerful awakening, for such it truly may be called, spread to Cannanore, Tellicherry and Calicut, and much of the spiritual life in our Malayalam mission is attributable to those days of refreshing from the presence of the Lord. In 1849 Br. Christian Müller settled at Chombala, seven miles south of Tellicherry, in the midst of a promising congregation which he had been the principal means of collecting.—All over the province the Gospel was preached to all classes. Slaves as well as Tiers and Nayers were brought within the fold of the good Shepherd, and made one in Him. During the last year the progress of this mission has continued to be blessed. It numbers at present 1018 native Christians, being an increase of 45 over last year. The number of communicants has grown from 457 to 491, and that of the pupils of our various schools from 1058 to 1189, of whom more than 300 are

Christians.—The sad loss sustained by this mission at the beginning of last year through the death of Br. Ramavarma at Cannanore was recorded in our last report. Since then another much beloved and highly blessed fellow-laborer has been taken from us, Sr. Fritz of Calicut; she was called to her rest on the 20th September 1857. In the month of May of the same year Br. Diez was taken seriously ill, but by God's grace he was mercifully preserved to us. We have further to thank our good Lord, that the strength of Br. Hebich, the senior of our Mission, continues unbroken after an uninterrupted residence of more than 23 years in India, and that the services of our brethren Fritz, Irion, and Ch. Müller have been spared to us through a period of seventeen, sixteen, and fifteen years respectively, spent in mission-work. Two new brethren have arrived in the course of the year, namely Hanhart and Convert, who landed at Cannanore on the 11th November 1857; and the European agency in this particular mission consists at present of thirteen brethren and five sisters.

In 1845 our missionaries were led to occupy a fourth mission-district, at the Nilagiris. In the same year our late Br. Weigle was obliged to go there for the sake of his health. When he felt his strength returning, his attention was naturally engaged in the natives, of whom the most numerous tribe, the Badagas, speak a dialect of the Canarese. The late Mr. G. Casamajor, who had long been desirous of doing something for the evangelization of the hill tribes, provided for the establishment of a station in so liberal a manner, that our committee sent a second missionary, our late Br. Bühler to this field, and resolved at the same time to connect with it a sanitarium for their missionaries. In 1849 the brethren Mœrike and Metz joined the mission; but in the same year, on the 29th May, its highly esteemed founder, Mr. Casamajor, was called to his rest. He left the bulk of his property to the Nilagiri mission. At the end of 1849 Br. Weigle left the hills. In 1854 Br. Bühler departed this life; and in 1856 Br. Kittel was added the strength of the mission.—Village for village has been repeatedly visited and the Gospel proclaimed. Many seemed impressed, but none ventured to come forward and confess Christ. For a long time all efforts to establish schools failed, and though the

Gospel of Luke had been published in the Badaga dialect, there were scarcely any able to read it. We have therefore great joy in recording, that during the last year our brethren have succeeded in establishing a number of schools for the Badagas, and further that at the beginning of the current year some Badagas the first fruits of the mission were baptized.

A fifth mission-field was taken possession of by Br. Mœgling in 1853. It so happened that at the time he intended going home from bad health, but being desirous of accompanying a Coorg convert (who was baptized at Mangalore in January 1853) to his native place to see him settled on his family estate and among his people, he went to Coorg, and finding his health improved by the cooler climate of the mountains, and a door for the preaching of the Gospel opened, Br. Mœgling decided on remaining there, and though his mission has not been formally adopted by our Home-committee up to the present date, it is to be hoped that by his present visit to Basel his affairs will be satisfactorily arranged.

In summing up the efforts made by our society for the evangilization of the different districts, in which our stations are situated, we find that from the beginning altogether 68 brethren, including two native missionaries, have been supported in the mission. Five of them have died at their stations, besides three missionary wives. Seventeen have left the mission for other engagements, two of whom have since departed this life. Four brethren are recruiting their health at home, and 42 brethren, 16 of whom are married, are at present actively engaged in our different stations. Between 1834 and 1840 eighteen brethren were sent to our mission, but only a few of them are now among us. From 1841 to 1846 fifteen brethren arrived, of whom eight are present, and four are at home for the sake of their health. In 1847 and 1848 we received no reinforcements, but between the year of 1849 and 1855 seventeen brethren have joined us, eleven of whom are still of our number. During the last two years we have been cheered by the arrival of eighteen new brethren, many of whom are now so far advanced as to take their share in our labors. The present number of our native Christians amounts to 2060 souls,

948 of whom are communicants. Our various school-establishments are attended by 2585 pupils, of whom more than one fourth are Christians, about one-sixth are girls. Sixty-two Catechists and Christian schoolmasters, and eight school-mistresses assist us in our various duties, and forty heathen schoolmasters still continue in the pay of our society, though we anxiously desire as soon as circumstances permit, to replace them with Christians.

Such is at present the work which has been entrusted to our hands in India, and though we have much reason to thank the Lord for the blessing he has hitherto vouchsafed on our efforts, still considering that there are three and a half millions of heathen living in the provinces, over which our stations are scattered, it must be admitted that but a small beginning has been made. We therefore need more laborers ready to devote themselves with soul and body to Him who has bought us with His blood; for at present we have on an average but one missionary to eighty thousand souls. Still more do we require an outpouring of the Holy Spirit to prepare us better for the warfare to which we are called. If we think of the hundreds who daily die in our parts without knowing of the saving love of God manifested in Jesus, should we not yearn after souls, and gird up our loins in the strength of our Master to go to the streets and lanes, the highways and hedges, and call in whomsover we meet! Oh, that the love of Christ would constrain us to live no more unto ourselves, but to Him who died for us and rose again! With the desire to urge upon our friends the necessity of calling down upon us a new share of the love of God shed abroad in our hearts by the Holy Spirit, we proceed to lay before them as usual, a simple and unvarnished report of each separate station, showing our wants and trials, our shortcomings and failures, as well as such tokens of the Lord's presence with our work, as we have been permitted to witness.

I. CANARA.

MANGALORE.

Rev. W. Hoch (1846)* *and Mrs. Hoch* (1851). *Rev. H. Kaundinya* (1851). *Rev. F. Keuler* (1856). *Rev. H. Hauff and Mrs. Hauff* (1857). *Rev. A. H. Finckh* (1857).

INDUSTRIAL DEPARTMENT.

Messrs. J. Haller (1851), *G. Plebst* (1851), *G. Pfleiderer* (1854), *J. Hunziker* (1856), *and S. G. Schoch* (1857).

Catechists and Schoolmasters.

G. Kolb, J. Kamsika, Daniel Aaron, Leonhard Shire, Samuel and Theophil Ammann, Samuel Sonna.

Schoolmistresses.

Miss M. Will and Johanna.

Communicants	253;	*last year*		243
Non-Communicants	21	-	-	44
Children	207	-	-	219
Catechumens	34	-	-	23
1 *Girls Boarding School, borders.*	68	-	-	45
Christian day scholars	54	-	-	52
1 *English School, scholars..*	150	-	-	210
2 *Vernacular boys schools, boys*	75	-	-	55
2 *Vernacular girls schools, girls*	30	-	-	12.

The Congregation. After Br. and Sr. Bührer had left Mangalore in January 1857 to return to Europe, the care of the congregation devolved upon the brethren Kaundinya and Camerer, assisted by Br. and Sr. Gundert. In May Br. Camerer was obliged to return to his former station at Udapy, which was then without a missionary. About the same time Br. Gundert was called to a different field of labor, and Br. Hoch had to take charge of the greater part of his duties. During the monsoon Sr. Hoch, and in November Br. Hoch, were taken so seriously ill, that they were sent to the Nilagiris. In October Br. Camerer was once more enabled to assist Br. Kaundinya in his pastoral duties, till he was relieved by Br. and Sr. Hauff, who though new

* The figures after the names of missionaries show the date of their first leaving Europe.

in India, could at once take a share in the work, as they had enjoyed in their native country many opportunities of collecting valuable experience in the care of souls. Our brethren derived moreover considerable help from Br. Hebich, who in the months of April, November and December, and at the beginning of the present year paid several long and blessed visits to the station to strengthen the hands of his young fellow-laborers.

The service on Sundays and Wednesdays and the various classes for united prayer and the reading of the word of God among our Christians were regularly attended to, and the brethren rejoice to observe that these are better attended than formerly, especially since changing the time of the Sunday morning service from 11 to 8½ o'clock A. M. Those Sundays in particular, on which the Lord's supper was administered, proved to be highly blessed seasons. Some English brethren being generally present on such occasions as well as at our monthly Missionary Prayer Meetings, these services were conducted both in English and Tulu, and served to unite white and black brethren more closely in the love of Jesus.—The Sunday collections of our converts realized so much, that some infirm members of the church are supported by them. Every Saturday the missionaries and catechists used to meet, when such converts as needed it, were advised and exhorted. In many cases public confession before the assembled congregation, of such trespasses as had given general offence, proved very beneficial. Several abuses, especially in the matrimonial life of our converts, were through the Lord's grace brought to light and removed.

A considerable number of catechumens, and many of the more ignorant adult members of the congregation were under regular instruction throughout the year. Of the former many were brought to acknowledge that they had joined the mission at first on false pretences; but as they now appeared really to desire our fellowship from higher motives, we allowed them to remain. On the 24th January last nine persons were baptized, and twenty-two boys and twenty-seven girls admitted to the Lord's Supper after having been carefully prepared and examined. On the whole we may say of our Mangalore

congregation that it has grown in the knowledge of the word of God during the last year, and there are apparent signs, of a healthier state of things. Several members of the church have departed this life, among whom was our late Catechist Eliezer, whom we rejoice to count amongst the number of those who have overcome by the blood of the Lamb.

Eliezer was the son of the late Tamil Catechist Aaron who died at Cannanore many years ago. In 1837 he, together with his four younger brothers, was received into our then newly established boarding-school at Mangalore. In 1840 he was married and from that time up to his last sickness served the mission as schoolmaster and catechist. In 1852 he was stationed at Bolmah, five miles from Mangalore, to attend to the spiritual wants of a few Christians living there and to the education of their children. Towards the end of 1856 he was taken ill and obliged to leave his post to be placed under medical treatment. But the Lord had other designs in store for him than we, (who much desired to retain his valuable services) calculated on. He cast him upon a long and painful sick-bed to purge him from many impurities still attaching to his soul, and prepare him fully for the entrance into his joy. Eliezer had grace in this affliction to look to Jesus alone, and to cast upon Him all the cares which now and then assailed him with respect to his wife and children and brothers. Songs of praises were often heard from the room in which he lingered; and he gladly seized every opportunity to testify of the unchangeable love and faithfulness of his Saviour to those who came to visit him. On the 11th July he was permitted to enter on his rest. The Lord be blessed for all He has done for this soul!

Outstations. Our outstation at Bolmah, of which Catechist Leonhard received charge after Eliezer had fallen sick, was visited as regularly as possible every Tuesday. To some of our Christians at this place these ministrations appear to have proved a savour of death unto death; instead of opening their hearts to the grace of God, they became more and more hardened against it.—Another outstation with a school for heathen children was erected at Samuka, fifteen miles to the southeast, and Catechist Samuel put in charge of it. This place was visited once a month whenever circumstances permitted.

Preaching to the heathen. From the paucity of laborers and the great variety of duties in which they were engaged, it could not be expected, that much in the way of open air preaching would be

done though the usual preaching in the town and at festivals in the vicinity was continued.

The Catechist Class had to be dissolved in April 1857. On a journey to Coorg, which Br. Kaundinya undertook with his class, the two most promising pupils died of cholera. Another one was retained in Coorg, and the few remaining lads being such doubtful characters were dismissed, and Br. Kaundinya was thereby set free for the pastoral duties of the congregation, as well as for the literary department. As however our committee urgently desired us to re-open the school and even sent Br. Finckh to assist Br. Kaundinya in its management, a preparatory class of eleven boys from fourteen to sixteen years of age, was formed with the hope, that some of them may hereafter prove fit to become catechists.

Girls Boarding School. The number of girls was considerably increased owing to the life in many of our families being still such as to have an evil influence on their education. Miss Will continued faithfully to assist Sr. Hoch in the management of the school. When Sr. Hoch was obliged to leave Mangalore, Sr. Deggeller took her place, till relieved by Sr. Hauff. The managers of the school had still much cause to complain of a spirit of disobedience and a great want of uprightness, which rendered much stricter discipline and more careful supervision necessary. Daily prayers and Bible classes were reverted to as a means for pressing upon the children the necessity of a change of heart and a decided conversion from darkness to light. At last our prayers have been heard. Many of the girls were led to repent of their sins and to seek pardon in Jesus.

Our Parochial schools been attended by all the children of our converts as well as our boarding schools, both by boys and girls, from 6 to 14 years old, with the exception of some elder boys, admitted into the English school. When Catechist Leonhard was sent to Bolmah, Catechist Daniel was transferred to the girls school, and schoolmaster Albert from Mulky succeeded him in the boys school. The principal object of these schools has been to render our children familiar with the word of God, in the hope, that quickened by the

divine Spirit, it may live in their hearts, and houses, and work out the changes for which it has been given.

The English school, with two Vernacular schools attached to it, has continued to offer to the youths of Mangalore and the neighbourhood the means of acquiring a sound education on scriptural principles, appropriate to their wants. Br. Gundert, and subsequently Br. Plebst aided Br. Hoch in the lessons of the first class. Br. Keuler had charge of the second class, and the lower classes were taught by three assistant teachers. During part of the monsoon Br. Hausser also gave some lessons. In September a training class for twelve pupils was opened in connection with the above, to supply teachers for Government schools, which it is the intention to establish in different parts of the province. When Br. Hoch was obliged to leave the station, the brethren Kaundinya, Keuler, and Plebst took up his duties in the school.—In the beginning of this year a considerable number of boys left, merely because a brahman lad, not in any way connected with the school, showed some inclination to renounce heathenism. Though such sudden fluctuations in the attendance of the pupils are most disagreeable, especially when due to the idle fancies of a boy (as was the case in this instance), still they bear evidence that the power of the word of God is felt, and we trust to the Lord, that after so many years of apparently fruitless labor, this school will be blessed again with some tokens of His quickening Spirit.

Our new school-house was nearly roofed in, when in consequence of an early and heavy monsoon the pillars and arches of the lower story gave way and the whole building fell. Thank God, that the disaster happened at night, when neither workmen nor boys were about. Still the loss in money and labor was most trying. The Lord however, who thought good to humble us, awakened friends to our aid, and induced our home-committee to supply the necessary means for another house, which, though consisting of only one story, contains three large class-rooms for the accomodation of the pupils, instead of the hall in which it was formerly held.

A second Vernacular Girls School was opened by Br. Hoch before he started for the hills. We much regret that from want of the

necessary female superintendence these schools are left at present far too much in the hands of the schoolmasters. We hope however, that in the meanwhile the girls as well as the parents, will become more accustomed to a regular attendance and the schools receive a firmer footing when a stricter superintendence is again available.

Industrial Department. Our weaving establishment supplies at present 48 members of our congregation with adequate labor. Some of them are still apprentices. A considerable number however have obtained the means of supporting themselves and their families with the labor of their hands. They are not paid according to time, but by the work accomplished. Several of them are so far independent as to have European looms in their own houses, where they work for the establishment. Br. Haller being often obliged to spend considerable time at such stations as possess similar workshops, Br. Schoch has been sent to his assistance. He arrived at Mangalore in November 1857.

The bookbinders shop has been of late transferred to Lucas Joshua, our first apprentice in this branch, to be continued on his own account and responsibility.

Our Press under the superintendence of the brethren Plebst and Hunziker gives employment for 21 workmen, and continues to supply the literary wants of our congregations and schools, as well as the people of Canara in general. Among the works published during the last year, we may specify the Heart-book in English and in Canarese, a new Canarese Primer, a collection of Bible-texts for schools, a Canarese Almanac for 1858, a new edition of the Method of Surveying in Canarese, and reprints of several Canarese Tracts, such as the Essence of Knowledge, and Twelve Letters. A new edition of the New Testament in Tulu, a Canarese Liturgy, the tract "Balasundare Tagor", and several school-books are in the press. Since July 1857 the Canarese Messenger has been published every fortnight, but has not hitherto met with sufficient support to pay its expenses and secure its continuance. Colporteurs have been repeatedly sent in different directions to offer our publications for sale, and though the results have not been very encouraging, we have seen thus much that by per-

severance a literary taste among our people may be gradually awakened.—Br. Plebst's health having failed, he has gone to the Nilagiris for a change.

Br. Pfleiderer besides attending to his duties as treasurer of the mission, has relieved the brethren of the management of all secular affairs of the station and of several endowment-funds for our churches and institutions, formed from presents given for that special object, and laid out in cocoanut-gardens and pady-fields. The bookshop under his care continues to prosper, and some experiments recently tried by him in making silk have been so far successful as to promise a new and must suitable occupation for the women and pupils of our boarding schools.

MULKY.

Rev. B. Deggeller (1846) *and Mrs. Deggeller* (1856).
Rev. G. Hausser (1856) *and Rev. J. F. A. Maenner* (1857).

Schoolmasters: Paul and Albert.

Communicants	64;	*last year*	60
Non-Communicants	2	-	-	6
Children	103	-	-	106
Catechumens	8	-	-	0
Orphan boys school, boarders	50	-	-	39
Christian day scholars	20	-	-	17.

Although this station is considered by our committee as forming part of the Udapy one, it has always been our practice to give a seperate report of each of our two mission settlements in the northern Tulu district, and it will be more convenient for our readers, if we adhere to this practice.

Br. Deggeller's health had become so impaired, that he was obliged to leave the station early in 1857 for the ghauts. A sanitarium in the neighbourhood of Mangalore, as well as Mercara and the Nilagiris having been tried by him in succession without avail, his return to Europe has become necessary. Upon Br. Deggeller's leaving Mulky, the congregation and orphan school were looked after by

the brethren at Udapy, assisted now and then by a brother from Mangalore. It soon appeared however, that the orphan school required much more supervision than it would receive under such circumstances. In consequence, its transference to Mangalore was resolved upon as a temporary measure, and the school was placed under Br. Pfleiderer's superintendence. About the same time the spirit of discontent among many of our Mulky converts, mentioned in our last report, gained new ground and was carried so far, that the mission premises had to be shut up for part of the year and the deluded members of the congregation left to themselves.

Several years ago two brothers, one the Catechist of Mulky, the other at the time a pupil of our Catechist Class at Mangalore, feeling annoyed by the removal of some of their pastors to other stations where their services had become necessary, appear to have made a secret agreement gradually to assume the management of the Mulky congregation, many members of which were related to them. In conformity to this compact the younger brother flatly refused after his course of preparation was over, to be posted to any other station than Mulky. We had some reason to think, that he was converted and anxious to serve the Lord, and when he accepted a call to Udapy, our confidence in him returned. But in a short time he took his discharge in a spirit of insubordination, and returned to his brother at Mulky. Ere long both appeared to exercise an unhealthy influence upon their fellow-Christians, and to counteract it, the Catechist of Mulky was offered the choice between his removal to another station or his dismissal. He preferred the latter. Still we were not aware of the secret motives by which they were actuated. About the same time we observed with much regret that a practice prevailed among some of our Christians, of interfering, whenever one of their number became liable to punishment for trespasses against the laws of the country, because, said they, Christians have nothing to do with heathen magistrates. We felt ourselves called upon to put an end to this practice. In consequence of which the ringleaders held a meeting, in which such a hostile spirit against their teachers manifested itself, that their excommunication in conformity with 1 Cor. V, 11 could no longer be deferred. They had however obtained such influence over the congregation, as to be able to persuade most of its members to make common cause with them and appeal to the home committee, separating themselves from us in the meanwhile.

Subsequently a few were found, who had kept themselves free from the spirit of rebellion, or showed a desire to return to us. In consequence occasional visits were paid to them, which became more frequent

after Br. Ammann's return from the Nilagiris. At the beginning of this year Br. Hausser was permanently stationed at Mulky and the orphan-boys returned from Mangalore. On the 28th February Br. Maenner arrived from Europe to assist Br. Hausser. The latter together with Br. Ammann from Udapy found more access to the hearts of the people in proportion to the increasing difficulties in which they saw themselves involved, and when an answer to their appeal arrived, expressing the strongest disapprobation of their proceedings and an earnest solicitude for this spiritual welfare, their hearts were so far softened, that they confessed their sins one after another before the assembled congregation and anxiously asked for readmission. Thus the first weeks of March, in which these occurences took place, proved a season of rich blessings. On the 14th March the Lord's Supper was celebrated in the Mulky church after a long interruption, and the presence of the Lord was mightily felt; peace and joy filled every heart. So far the evil leaven of discontent and self-exaltation has been purged out, and we can look now upon this congregation with greater hopefulness than ever. Some of them have known and loved the Lord for years, but blinded by the pride of their hearts, they fell into the snares of Satan. The remembrance however of their fall and escape from much greater evils will, we trust not be lost upon them. Many of them have been led to see, that even in their secular affairs the blessing of the Lord had been withdrawn. Not only did they find themselves involved in debts, while in former years their farms supplied them with the means of living, but had also to regret the loss of that respect with which they were formerly regarded by their heathen neighbours. It will take a considerable time before such results of their defection are totally effaced.

UDAPY.

Rev. J. J. Ammann (1839) *and Mrs. Ammann* (1845).
Rev. G. Camerer (1854). *Rev. Ch. J. Würtelé* (1857).

Catechists and Schoolmasters.

Isaac Sona, Daniel Ammanna, Suvartappa.

Communicants	52;	*last year*		70
Non Communicants	13	-	-	10
Children	54	-	-	72
Catechumens	13	-	-	21
Christian day-scholars	27	-	-	33.

From the above statistics it will be seen that the defection among the Tulu Christians during the past year, mentioned in our introduction, has been greatest at this station. Several families and some young men belonging to our outstation at Gudde, broke off all connection with us and returned to the worship of idols. Worldly motives had from the beginning been so uppermost in their minds, that the truth of the gospel could not take root in their hearts; besides being disappointed in the expectations they had entertained when renouncing heathenism, and feeling the restrictions, to which they were subjected by Christianity, so irksome, they threw off the cloak, and returned again to their old ways. Though some of them appear of late to regret this step, their sincerity can be little depended upon; still we commended them to Him, who judges the heart, and who would not break the bruised reed nor quench the smoking flax.

The Udapy station has suffered during the last year as much as the rest of our Tulu mission by constant changes among our European laborers. At the beginning of 1857 Sr. Ammann was obliged to remove to the Nilagiris, whence she has but recently returned with re-established strength. Br. Ammann joined her during the monsoon, his health and the revision of the Tulu translation of the New Testament rendering a temporal retirement to the hills most desirable. While he was absent from the station Br. Camerer took his place at Udapy. Br. Hausser was sadly interrupted in his study of the language by an accident seriously affecting his health. He was obliged

to spend part of the year at Mangalore under medical treatment. Our good Lord however blessed the means employed, and he was enabled to re-join his station in the middle of monsoon, and to take his share in the work. With the beginning of the present year he has been stationed at Mulky and Br. Camerer put in charge of the Udapy congregation, while Br. Ammann has been set apart for itinerancy in Canara, a most important branch of missionary labor in a province, where the people live in widely scattered farms, and must be sought after in their isolated houses. Br. Ammann's familiarity with the Tulu and Canarese languages, as well as his long experience and peculiar gifts render him particularly fit for this new department. May the Lord richly bless his journeyings, and grant him an abundant harvest. In March last Br. Würtelé arrived to assist Br. Camerer, and is now engaged in the study of the language.

Of the spiritual life of the congregation not much can be said, though there are a few among its members, whose growth in faith and stedfastness in days of trials have been a great comfort to their pastors. Most of them are poor farmers and toddy drawers, who gain their daily pittance by hard and constant labor. Several catechumens have been baptized. Among these there was an aged mother, who soon after her baptism was permitted to enter into the joy of her Lord, and a young Brahman, who promises to become a useful assistant to Br. Ammann in his preaching excursions. Several new catechumens have joined the mission and are under regular instruction, while some interesting inquirers seem to allow worldly considerations still to interfere with their publicly confessing Christ in whom they profess to believe.

A sick woman at Kilendshy, six miles to the north-east of Udapy, anxiously and repeatedly asked for baptism, and as her sincerity and faith in the Gospel had been sufficiently evinced to grant her request, Br. Camerer visited her in the middle of the monsoon. He had many difficulties to surmount in the journey, which lay through a part of the country inundated with water, where he had to cross a river swollen from the monsoon torrents. When at last he spoke to her about her soul, and took occasion to draw her attention to some untrue statements she had formerly made, she was so much provoked, that for some time she feigned to sleep, and her baptism could not be proceeded with. On

seeing this, she observed, that Br. Camerer did not wish to baptize her; when he told however of the length and difficulties of his journey, she was much distressed and said in her simplicity: "If master tells me again of my sins, I will take good, care no more to grow angry." She was baptized some time after, and during the last days of her life gave cheering evidence of her lively faith in declaring that she looked forward with unfeigned joy to the prospect of being soon with her Lord and Saviour.

Narasimha, a Brahman of Bangalore, born in 1831, spent his youth in absolute idleness up to his sixteenth year, when he learnt to read and write. For many years more he walked in perfect security according to the course of this world, fulfilling the desires of the flesh and the mind, and found a particular pleasure in abusing those who proclaimed Christ. When about twenty-two years of age, he was now and then disturbed by doubts as to whether his course of life was not sinful, and his increasing anxiety to become free from sin induced him to submit to various mortifications of the flesh and to undertake pilgrimages to some of the most famous Hindoo shrines. In this latter resolution he was confirmed by the idea, that married life was a hindrance to his obtaining righteousness, and that it would be well for him if he could sever his family ties. In his twenty-third year he proceeded to Benares, where he lived for two years, bathing in the Ganges, and visiting the various temples; but instead of finding liberty from sin, the bondage became greater. One day he heard a Catechist preach the Gospel, and following him to his house, asked for further instruction, the hope beginning to dawn upon him that here he might find peace for his soul. Still he entertained some expectation of obtaining pardon of his sins by following the prescribed duties of his own religion, and fearing the loss of caste, and having some misgivings that the Christian religion might contain other doctrines less acceptable than those he had heard of hitherto, he left Benares without obeying the word of truth. On his way home he met two Catechists at Vizagapatam who had been Brahmans formerly. He asked them by what means they had been led to believe in Jesus, why it had been necessary for the Son of God to become man in order to save the world. Still he did not believe. But when again at Bangalore, he could not hide from himself that instead of pardon of his sins and peace to his soul, great hardships and fatigues of body had been the fruits of his pilgrimage. He now engaged in many discussions with native Christians at Bangalore. The sermon of a Catechist from Matt. xi, 28 left a deep impression on his mind. He procured a New Testament and a Genesis, read them carefully, and asked some Christians for the explanation of such passages as he could not understand. Still Holy Trinity, Satan, and the resurrection of the dead were difficulties to which he found no satisfactory solution. In the meantime his wife died, and a quarrel with his brother induced him once more to forsake his books and home, and undertake a pilgrimage to Rameshwara, Anantasthayana, and Udapy. At the latter place

he hoped to obtain righteousness by visiting the shrine of Krishna. Not in the reputed temples and cloisters of this bigoted place however, but in the mission-house on its outskirts he found at last what he had looked for so long. Here he satisfied himself that his shástras and idols were delusions, and pardon of sin was to be found in Jesus alone. Still he could not at once renounce heathenism; yet he learnt to cry to Jesus, and received strength to overcome the fear of men and his aversion to forsake the way of his fathers. He gave up his Brahmanical cord and had his scalp-lock cut off. His childlike faith and extensive knowledge of the Word of God encouraged Br. Ammann to baptize him on Palmsunday. His name is now Obadiah.

Among the Catechumens admitted during the year there was a boy belonging to the so-called slave-caste. In his anxiety to read the Word of God, he contrived in the field when keeping his employer's herds, to study our Canarese Primer with such effect as to master the rudiments of reading without the assistance of a teacher. When he attended divine service for the first time, another catechumen, a respectable but also proud farmer, felt so annoyed that he declared, he would have nothing more to do with the missionaries if they admitted all classes without discrimination. His heart was however so far impressed with the truth, that for the sake of his peace he at last submitted to the inevitable necessity of being thrown together even with slaves, and both, master and servant, are preparing themselves together for baptism, and promise soon to be one in Christ.—Another catechumen, likewise a farmer, was reduced to great hardship by publickly confessing Jesus. When he attended divine service for the first time, his wife, though much attached to him, left the house with all the children at the instigation of the headmen of the caste, taking with her provisions, furniture, ready cash, in short every thing she would lay her hand upon. Having lost the aid of his wife, he was forced to hire servants, and when the landlord came to ask for his rent, he had no money to pay him. Still he had grace to remain firm, and the Lord, who so far helped him through his trials, will surely not forsake him.

The establishment of an English school at Udapy has been tried, the inhabitants being so anxious to possess one, as to subscribe a considerable sum for the purpose. But on finding, that all classes of boys would be admitted, they felt so shocked at this interference with their caste-prejudices, that they sent none of their children to the school, and it had to be closed again from want of pupils.

The labors of our brethren at the Uchilla outstation, twelve miles farther south between Mulky and Udapy, were interrupted for a great part of the year by troubles very similar to those which grieved us so much at Mulky.

Catechist Titus, preferring to devote himself to his fields and worldly affairs threw up his office on finding that his demands for a loan were not acceded to, and his worldly-mindedness was a source of no little grief to the missionaries. The malcontent members of the Mulky church found a ready ear with him, and he with several of his Christian neighbours, who had been suspected of theft, joined the ringleaders of the Mulky defection, and forced the brethren into excommunicating them likewise. Most of the Christians at Uchilla took part with their former catechist and our connection with the place was in a great measure broken off for a time.

Still the erection of a new prayer-house, which had become necessary, was continued by our brethren in the hope that better days were in store. They were not disappointed. On the 8th March the letter of our home-committee to the rebellious Tulu Christians was read at Uchilla with the same blessed effect as at Mulky, and on this occasion, when tears of repentence, confession of sins, and requests for pardon gave our brethren new access to the hearts of the deluded people, the new prayer-house was first occupied for divine service. On the 28th March the Lord's Supper was celebrated in it. Since then poor Titus also has had grace to repent and confess his sins. May he have strength to cast off the idol of worldliness which he has so long worshiped.—Catechist Isaac has been of late removed to Uchilla, and Daniel Ammanna put in his place at Guddé. Both are urgently recommended with their charges to the prayers of our friends, of which they stand much in need.

Although the brethren were unable to preach regularly to the heathen, still they not only seized such opportunities as offered themselves to speak to the people of the love of God manifested in Jesus, but visited also, whenever they could, the bazar of Udapy and the heathen festivals in their neighbourhood with the message of peace. Thus the Gospel was proclaimed at a swinging festival which was held at Mudabidry a few months ago. Such exhibitions make us cry with the prophet, "Oh that Thou wouldest rend the heaven, that Thou wouldest come down, that the mountains might fly down at Thy presence!

II. SOUTHERN MAHRATTHA COUNTRY.

DHARWAR.

Rev. O. Kaufmann (1853) *and Mrs. Kaufmann* (1858).
Rev. J. Handrich (1856).

Catechist and Schoolmaster: John Banawasi.

Communicants	15;	*last year*	14
Non-Communicants	3	- -	3
Children	19	- -	18
Catechumens	3	- -	5
Christian day scholars	9	- -	6
3 *Vernacular schools, scholars*	180	- -	120

The brethren have been permitted through the Lord's sparing mercy to attend to the various duties of their station without interruption. In the month of February of the current year Br. Kaufmann's hands were much strengthened by his marriage to Miss Hornberger. Ten souls were baptized during the past year, among whom were Narainaswamy, a Tamulian, with his family, and Sahebanna, a Canarese man from the neighbourhood of Shikapore, the latter however fell back into heathenism soon after his babtism.

Narainswamy, or Ramswamy, now Isaac, was born at Negapatam of wealthy parents his father being the highly paid overseer of a plantation. He received a good native education and was at the same time instructed in the English and Dutch languages. When about twelve years old, a renowned Sanyasi, well versed in Hindoo medicine and witchcraft, visited his father's house and gained a powerful ascendency over the boy by his wonderful tales and mysterious cures. The boy clandestinely left his parental roof, and followed his new master for six years through all parts of India, and even visited Ceylon in his company. At last an English gentleman taking interest in the lad, received him into his service and shewed him great kindness, and even put him in charge of his house at Ootacamund, upon leaving India. Narainaswamy, now took to drinking, and became dissipated in his habits. He succeeded however in ingratiating himself with the various masters, he successively served for several years. At length he came to Dharwar, where he established himself as a native Doctor. Some years ago a Bible and several Christian books fell into his hands, and convinced him of the sinfulness of his life and the magic arts he made use of in his medical practice. He accordingly gave up drinking, burnt all his books of

witchcraft, and asked for farther instruction. He, and still more his wife giving evidence of their love to the Word of God, they were baptized together with their children on the 30th August.

Sahebanna was led to Dharwar by a friend of his called Stephan, a member of our congregation, who had paid a visit to his native place. Being received into hospital on account of severe illness, by which he was reduced to a state of the greatest prostration, he repeatedly asked to be baptized, maintaining that his only desire was to go to Jesus. His request having been granted, he soon afterwards most unexpectedly recovered, and after a few visits to the missionaries, disappeared altogether, and was no more heard of.

Six members of the congregation left Dharwar during the year for other stations, among whom was a Tamil woman, who has since then departed this life in the faith to the Lord. A sickly boy, who was baptized a year ago, has been released from his sufferings by death. Some of the converts have greatly grieved their pastors by their sins, and want of discernment between the works of darkness and the light. For instance they maintained that there was no harm in employing charms in cases of sickness, nor in permitting heathenish ceremonies on account of their cattle. On the other hand the missionaries have been cheered at times by manifest tokens of the Lord having begun a good work in the harts of some, by granting them the spirit of repentance and prayer. Still they have much reason to sigh for more genuine life from above for themselves as well as for their little flock.— The parochial school, though small, occupies a considerable share of the time of the missionaries, and promises well. The heathen schools are regularly visited by them, the word of God being read with the boys. Occasionally they have the privilege of observing that the minds of their pupils are impressed with the blessed truth brought home to their souls; but with reason suspect that the influence of their heathen schoolmasters is secretly at work to counteract its effects.— Preaching to the heathen population in and about Dharwar has been carried out as regularly as possible, and several preaching tours were undertaken. In the neighbourhood of Dharwar the soil was found very hard, while in other parts the manner in which the message of peace was received, proved encouraging.

In and about Dharwar the brethren were rarely well received; only a few listening, while in general the name of Jesus was either heard with enmity or

with obsolute indifference, a sad condition which there is too much reason to fear is in part attributable to the inconsistent walk of nominal Christians. Cowdung and stones were frequently taken up to throw at the missionaries, but with one exception the adversaries were prevented by others from carrying out the intents of their hearts.—In the villages to the north of Dharwar chiefly careless hearers were met with. They appeared very anxious to possess free schools, but cared very little for the free grace offered to them in Jesus. Br. Kaufmann was therefore much cheered, when some people, whom he one day happened to address, gave evidence of a fair knowledge of the truth, which they had gathered from a copy of the Heart-book, they had received some years ago.—In June Br. Kaufmann accompanied one of his flock to his birth place in the neighbourhood of Harpenhally, in the Bellary Collectorate, where the latter had to settle some money affairs, and returned with the impression, that there the people were much better inclined towards the Gospel than in the immediate neighbourhood of Dharwar.—At Harpenhally a shepherd paid him a visit and said to him, "I wish to be received into your caste; pray let me know what I have to do for the purpose: I am ready to submit to whatever you ask of me".—Missionary: "why do you desire to become a Christian?" Shepherd: "I have been told that you pay the debts of those who join you; I owe a hundred Rupees; if you pay this sum for me, I am ready to give up my caste, and to do whatever you tell me". M. "we do not pay people's debts, but invite them to come to one who has procured payment of all the debts we have incurred against God". Sh. If that is all, I do not see why I should join your caste; but if you pay my debts and secure me a livelihood, I will become one of yours; and about ten families of my acquaintance, all of them much in debt, are ready to follow me on these conditions."—On this excursion Br. Kaufmann was much cheered by meeting, in three different villages, some native Christians who had been baptized by the missionaries of Bellary, and now lead a peaceful life among their heathen neighbours, without suffering any persecution from them.

HUBLY.

Rev. J. Müller (1839) *and Mrs. Müller* (1844).
Rev. J. Huber (1858).

Catechist: Paul Nagappa. Schoolmaster: Christian Chinnappa.

Communicants	14;	*last*	*year*	12
Non-Communicants	2	„	„	6
Children	17	„	„	11
Catechumens	3	„	„	5
Christian day scholars	7	„	„	9
Vernacular Boys school, scholars	220	„	„	205
Vernacular Girls school, ditto	15	„	„	18

The Lord has graciously supported Br. and Sr. Müller under many trials during the past year, and blessed them with the necessary measure of health and strength. Single-handed they had to bear all the cares in connection with their little flock, as well as to carry the light of the Gospel to the benighted hearts and houses of the heathens in their vicinity. They were however in March 1858 strengthened by the arrival of a young fellow-laborer, Br. Huber* who we trust will have grace speedily to overcome the first difficulties of the study of the Canarese, so as to be enabled to assist Br. Müller in his various duties.

In August last great uneasiness prevailed in Hubly upon the discovery of the intrigues of a Mahommedan emissary from Delhi; and the faith and sincerity of the native congregation were subjected to a severe trial, when they found that they would have to bear the brunt of the enemies hatred in case of an outbreak.

A Faquir from Delhi had found access to the houses of some influential Mahommedans, and was busily engaged in connection with his confederates at Poonah, Belgaum etc., in spreading their hateful web over these parts of India, when he was providentially discovered and apprehended in good time. In these days the Mahommedans proved by their overbearing behaviour their entire sympathy with the mutineers in the North-west. Our small flock of Christians was in great fear, and several of them repeatedly entreated their pastor to leave the station along with them, te seek safety in the fort of Dharwar. He had however grace to stand firm, trusting in the Lord of Hosts, as his flight would have caused a general panic and offered to the enemy a welcome occasion for

* He is no relation of the Rev. J. Huber, late of Calicut.

an outbreak. These days certainly shewed that the faith of our people was still very weak and far from being able to stand severe trials; yet it was a season of rich blessings, teaching them to take their refuge in prayer, and to seek strength in the consolation of the Word of God.—The Hindoo in general observed the strictest neutrality. Some of the more intelligent freely admitted that a return to Mahommedan rule would be accompanied with hard oppression and great misery; yet they gave us plainly to understand that they were not sure whether they ought to prefer a Christian government, as they could not hide from themselves the eventual downfall of their old idolatrous systems, if much longer left exposed to the working of divine truth, the effects of which they had witnessed more than once in the conversion of some of their countrymen.

The congregation gave on the whole more satisfaction to Br. and Sr. Müller, than in the previous year, though cases were not wanting, which called for their censure. All of the converts support themselves by the lobor of their hands, working at their different trades. A widow and her four children were baptized. Two young men, Lingappa and Basappa, and the much abused wife of a drunkard were received as Catechumens.

Lingappa formerly attended one of our schools, which had been established in his village. His house was frequently visited by the brethren, and the lad apparently took much interest in their discussions, and attentively read the tracts and portions of the New Testament he had received. In the evening he usually gathered some of his friends around him, and read to them from his books. Last year he made a first effort to join us, but was persuaded by his brothers to return to them. He had however no rest whatever, and some months ago, forsook his home a second time to become a follower of Christ. His brothers, when coming again to reclaim him, found him so firm in his well-matured resolution, that they soon ceased from giving him any more trouble. Their house however is now shut against the missionaries. Lingappa is preparing for baptism, and works cheerfully to support himself.—Of Basappa, a young weaver of Hoobly, so much cannot be said; it would rather appear that he hoped to secure to himself a more comfortable life by becoming a Christian; and as he has been disappointed in this, it is still questionable, whether he will not go back to spend his life in heathenish idleness.

The Parochial School is in a promising condition. The children together with some grown up female converts, consider it a great privilege to spend their evenings with Sr. Müller, who reads, works, speaks and sings with them on such occasions. After school hours the schoolmaster assists the catechist in visiting his countrymen to

speak to them of the one thing needful. The Vernacular-schools continue much as in former years. The schoolmasters, though heathens, are well aquainted with the word of God, and far from opposing it, maintain its superiority in the presence of their pupils; yet at the same time shew little anxiety for the things belonging to their own peace, and prefer to retain their own old ways as long as practicable.—During a preaching excursion in November, Br. Müller was much encouraged by finding that the name of Jesus was no longer unknown in the different places he visited.

BETTIGHERRY.

Rev. G. Würth (1845) *and Mrs. Würth* (1853).
Rev. W. Roth (1857).

Catechist: Paul Badawa.

Schoolmistress: Mary Chittavadige.

Communicants	10;	*last year*		10
Children	29	-	-	16
Catechumens	2	-	-	4
Girls Orphan School, boarders	22	-	-	13
Christian day-scholars	12	-	-	4
4 *Vernacular boys schools, scholars*	214	-	-	100

The immediate duties of the station during the past year have required Br. Würth to be almost constantly present; he has therefore great cause for thankfulness in the arrival of Br. Roth in December last, as he will thus be enabled ere long to spend more time in preaching the gospel to the heathen around. With the exception of a painful affection of the eye, from which he and his family have suffered, they have enjoyed good health. Br. Roth is already busily engaged in the study of Canarese. No gross sins have been observed in the congregation. The word of God was diligently heard; family prayer in the houses was regularly attended to, and a form of godliness at least carefully observed; yet decided proofs of spiritual life are sadly wanting. Our converts are still to a great extent under the law; but even this is not to be despised, as the law, we trust, will prove in

their case also, the schoolmaster to bring them unto Christ. There has been no increase from amongst the heathen; on the contrary one of the catechumens of last year returned to his own people.

The Orphan girl's school now contains 22 boarders, being an increase of nine since last year. Many of them being still very young, they require a great deal of care. Their health, thank God, has been much better than last year. School lessons, and such kinds of female work as are likely to prove useful to them in after-life, fill up their time. The progress of the elder girls has been on the whole satisfactory. Though correction has at times been necessary, yet through the grace of God the children have been kept from any glaring sins.

Vernacular boys schools. Though a small entrance fee was introduced in the schools, the attendance has greatly increased, and the schools appear to be better consolidated than ever. The progress of the boys in the knowledge of Bible history, as well as in reading, writing, and ciphering was satisfactory. The Catechist spent much of his time in these schools to make up as far as possible for the want of knowledge on the part of the schoolmasters. The schools were regularly visited by Br. Würth for the purpose of reading the word of God with the more advanced boys, and examining them as to the progress they had made. One of the four schools is an evening-school for young men, lately opened by one of the schoolmasters and placed under the management of the missionary. One of the day-schools was closed for a month in consequence of the intrigues of some enemies, but has since been reopened.

Br. Würth writes of these schools: The wealthy but weak neighbour of one of our schools, stirred up by some parasites he had gathered about him, has repeatedly tried to open an opposition-school, yet with little effect. A new effort however was made last year. A ruined temple was repaired, and a Lingaite priest hired as schoolmaster; boys were invited to attend and regaled with parched rice and sugar, while the poorer ones were presented with clothes. Many were induced to desert our school for the new one; yet there were some who remained; for it is too well known, that little progress is made in an orthodox Hindoo school, in which as the afternoons draw near, schoolmaster and scholars may be seen all fast asleep, under the patronage of Ganésha, the Hindoo god of wisdom.—Meanwhile a former school-boy, thinking himself more

fitted for the charge of a school than a loom, volunteered his services; but as our opinions differed, and I did not think him capable for the post, I declined his offer. He was very angry, and to revenge himself, spread a report that our schoolmaster was persuading his pupils to turn Christians. This took effect. Boy after boy was withdrawn, until at last not one was left, and the school was closed, whilst the neighbouring temple-school flourished more than ever. At this time a young man, who some years ago had acted for one of our schoolmasters, and since attended a Government school, proposed to reopen the school. He was told that his services would be accepted if he succeeded in collecting 25 boys. Within two months the requisite number was assembled and now the school appears to prosper again. The former schoolmaster after having lost all his boys, gathered a number of young men around him for an evening school from 6 to 10 P. M. This is attended by those who desire to retain the knowledge they have already acquired; and by such as are anxious to make up for the neglect of their early school-days. They pay the schoolmaster and furnish their own oil and lights. The more advanced youths are able to read the Bible-stories in the old and new Testaments; and others who were before quite ignorant, have learnt to read and write since the time of their frequenting this class.—The usual school-hours of the three day-schools are from 7 to 11 A. M. and from 2 to 6 P. M. on all week-days except Saturdays when the weekly examination takes place, after which the boys are dismissed. In the forenoons two hours are given to Bible lessons and reading, and two to writing from dictation and calligraphy. In the afternoons two hours are set apart for Arithmetic, and two others for reading and copying official papers in Canarese. The first year is generally spent in learning to read and write the different characters. The second year is occupied in reading and writing words, and the multiplication table. During the third year easy books are read, and calligraphy, wiriting from dictation, numeration and the four rules are learnt. In the fourth year the Bible-stories of the Old Testament are read and explained, and writing and the compound rules are practised. The fifth year is set apart for the Bible-stories of the New Testament, the rule of three and fractions; and if time permits, attention is paid to the elements of Grammar and Geography, Bunyan's Pilgrim's Progress and suitable tracts are also read.—Most of the boys belong to the weaver-caste, and as such are either Lingaites, or Devanga-weavers, or worshippers of Vishnu and Shakty. Many are the children of Lingaite shopkeepers. Some few are Mahommedans.

Br. Würth had many opportunities of speaking to inquirers who visited him, he also met with encouraging cases which lead him to hope, that the leaven of the word of God is secretly working in the hearts of many.

A wealthy weaver came occasionally to the mission-house to be told, as he said, of "the imperishable good;" for he would observe, "worldly riches can never be long enjoyed; they are perishable." He is evidently anxious to have part in that which perisheth not, and to obtain the pardon of his sins and enjoy the fellowship of Christ, but dreads the inevitable consequence, loss of caste.—One evening he fell down before the missionary and asked him by the imposition of hands to bestow a blessing on him. He was advised to seek a surer and better blessing from Christ, the fountain head, in the way appointed in the word of God; and finding at length that an open confession of Christ could not be averted, his visits became fewer and less frequent.— One of the heathen schoolmasters, who at times felt impressed had of late an opportunity of experiencing how the Lord is a hearer of prayer, and derived much encouragement from it. One of his boys grossly misbehaved one day when at school, and was severely punished, upon which he shamefully abused his teacher, and even called his friends to the school for the same purpose. They threatened to lodge a complaint against him, and this greatly alarmed him. In his distress he cried to the Lord, and to his astonishment the boy returned to school, and all bitterness was forgotten.— One day Br. Würth was asked for "the journey to heaven" which, he soon learnt, meant Bunyan's Pilgrim's Progress. Upon further inquiry he heard, that the book had been seen in a Lingaite convent, in the hands of a priest, who had read it with much interest and used to speak very highly of it.

In December Br. Würth made a preaching excursion with four of his converts to the east of his station, and had many opportunities of sowing the good seed in hopes of a future harvest. He returned with the impression that there are many, still resisting the truth who are no longer at rest with themselves and though pricked in their hearts by the words they have heard, still kick against the pricks. It is not so much idolatry, he observes in his report, that lies in the way of the Gospel, as the carnal mind of the people intrenched within the system of caste.

On this journey Br. Würth visited Katriguy, where the wife of one of his catechumens has lived since the conversion of her husband. Though he and his companions failed in their object of persuading her to rejoine her husband, yet the day spent in that village was by no means lost, the villagers thronged them to hear the word of God; and all were busily engaged in preaching to the inhabitants. "The new way," as they called the Gospel, became the subject of general conversation, and the strangest opinions were uttered regarding it. One said, that their trade would be ruined by it, and every thing turned upside down. Another observed that the new

way would suit but a few. A third was afraid lest it would put an end to their feastings. Others thought that they could no longer properly attend to their work, if all of them had to pray. All however admitted that the new doctrine was good; but said they thought it impracticable under prevailing circumstances. In another village (the birth-place of Joshua, one of Br. Würth's companions), they were likewise well received. When his aged mother saw Joshua, she fell on her face before him, because he had "now found the way of God". She would fain have entertained him were it not for the traditions of caste, by which she was bound. She however gave him flour, sugar, milk, and ghee to prepare a meal for himself and his party. Some of his former friends came and asked him, "Why did you turn a Christian? would you not have served God without forsaking us?"—There were many hearers at this place, but few of them had grace to understand the things belonging to their peace. One man however seemed struck with the sinfulness of idolatry, he asked for a tract, and promised to reflect on the words he had heard.

MALASAMUDRA.

Br. J. Leonberger (1849) *and Sr. Leonberger* (1854).
Br. F. Hahn (1857).

Catechist: Christian Sutchy.
Schoolmaster: Lot Géry.

Communicants	20;	*last year*		21
Non-Communicants	1	-	-	0
Children	38	-	-	25
Catechumens	5	-	-	14
Orphan boys school, boarders	24	-	-	18
Christian day scholars	23	-	-	14.

In the beginning of last year this station was visited with much fever, and at a later period Br. Leonberger and his family suffered from disease of the eyes which was then prevalent. In December Br. Hahn arrived from Germany to strengthen Br. Leonberger's hands.—Of the fourteen catechumens mentioned in last year's report, four adults and one child were baptized; five remain under instruction, and four were dismissed. Several members of the congregation left for other stations. At Easter it was necessary to exclude three persons from

the Lords Supper, because it was discovered that they had resorted to heathenish practices. We feel that most of our converts are in many respects like mere children and must be dealt with as such. Still we have much reason to be thankful to the Lord, that instances are not wanting of the working of the Spirit of God in their hearts. The days of danger, especially in the middle of the year, proved a blessed visitation. The lonely situation of the mission premises, and the discovery that they had been secretly visited by some evil-minded people, evidently with the view of ascertaining the localities in case of an out-break, contributed much to increase the great anxiety of the people, and to show them the necessity of committing themselves solely to the protection of our heavenly King. Much greater was the terror by which the heathen were seized in these days of danger, this however is not surprizing, for they had no one in whom to trust, not even among their best friends. They brought their ornaments and valuable property and entrusted them to the missionary, and native Christians, to take care of, feeling that in their hands they were safe; yet the salvation of their souls, which Br. Leonberger frequently urged upon them on such occasions, was utterly disregarded. Oh that they would know the time of their visitation!

The Orphan Boys Institution now contains 24 boarders, seven of whom are under three years af age. Br. Leonberger was able to discharge some servants and entrust their duties to the elder boys. All the vegetables required for their food, are grown by the boys themselves. They are evidently less tinged with heathenish ideas, than children brought up in native families. It is their frequent custom to intone a hymn or repeat some Bible texts to render work more pleasant. Future trials however must prove whether they love the Lord Jesus in sincerity. On the whole they much more resemble in their daily behaviour Christian lads at home than heathen boys, from whom they are distinguished especially by their greater vivacity and energy. When in their garden, cheerfully working away, the neighbours have often been heard to remark, that "animal food evidently renders people more vigorous". They evince their pleasure at times by giving the boys presents of sugarcane and fruits.—The school-les-

sons were at first attended by eight heathen boys; these however were withdrawn by their parents as soon as they had mastered the alphabet, and were required to learn Bible texts or Christian hymns by heart. They would not have objected to their reading the Holy Scripture, but to commit such things to memory appeared to them to be too dangerous an experiment. A Christian schoolmaster, though still very young and inexperienced, has at length been secured for this school. He was brought up in our Mulky orphan institution.— Br. Leonberger mentions shocking instances of the indifference with which heathen parents will give up their children whenever they feel them to be an encumbrance, or when carried away by some superstitious fear. Indeed it can be said with too much truth that a heathen mother may forget her sucking child, and have no compassion on the son of her womb, often for the sake of being free to pursue their own sinful ways, they will abandon their children in the most shameful manner, as will be seen from the following extracts from Br. Leonberger's report.

In September a woman brought us her child about fifteen months old, a strong and hearty boy. She simply said, "I bring you my child; take it!" On our consenting she left us, quite relieved, without casting a last look on her poor boy. We learnt afterwards that she had given birth to him when a widow. A man desired to marry her, but the fact of her boy being without caste, while the expense of the ceremonies, for admitting him was beyond their means, proved a serious obstacle to the marriage. She however accompanied her new husband to his village. When he asked her, "what are you going to do with your boy?" she replied, "Oh, I will throw him into some well!" "No", was his remark, "rather give him to the Padres." It soon afterwards happened that the man was detained on the way, and when hastening on to overtake his wife, he heard the cries of a child proceeding from a copse by the wayside, and discovered that she had left her boy behind. He took him up and restored him to his mother, once more urging her to give the child to the Padres. She assented at last, adding however, "If the Padres do not receive him, I shall throw him away."—Only six days after this another woman of most wretched appearance desired us to receive her son six years of age, because her husband was dead. We invited her to remain with us likewise, and learn how to take care of her immortal soul; but she preferred forsaking her child in order to follow a man who had become attached to her. Her boy is still so wild as to suffer scarcely any clothing to be put on him.—About the same time a man of

Malasamudra intreated us to receive his new-born child, because it was born on a Wednesday, "for", said he "children born on a Wednesday, will cause much grief to their parents. As at so early an age it could not be received by the mission, the father consulted a Brahman as to the future fate of the child, and having received an auspicious answer, he resolved to rear it.—This system of consulting the future is on all occasions resorted to, as in the buying and selling of cattle or in commencing any agricultural operation, and is managed in various ways. Thus flowers are scattered in front of an idol, and from their relative position the priest pretends to determine an answer, which however he shapes so as to secure himself a good remuneration. Or a picture book is employed; the inquirer thrusts a straw into it while closed; the picture he happens to hit upon, is thought to afford the desired information. More frequently still a book is made use of, in which various replies are arranged under different numbers. After some ceremonies before an idol, a ring is thrown on the first page where all the numbers are separately arranged, and the number it is found to cover, is thought to refer to the reply asked for. It is almost incredible how much these poor deluded people are kept in bondage by such superstitions. They will undergo the greatest sacrifices in order to act up to the instructions thus obtained, even giving up their children in obedience to them without any hesitation, removing them from the house not by the door, but by a hole in the wall formed for the occasion. If a child is born with a tooth in its head the whole family is in alarm, as such an event is considered an omen of general ruin, and the mildest plan ever resorted to, is its extraction. Oh that they knew Jesus, who has come to destroy him, that had the power of death, and deliver them who through fear of death were all their life time subject to bondage.

No preaching excursion was undertaken, Br. Leonberger being unable to leave his station from the pressure of other and more immediate duties. Heathen darkness is still awfully great in the surrounding country, and the people are at the mercy of any designing impostor as the following history regarding the origin of a Lingaite convent well serve to illustrate.

Seventy miles to the north of Malasamudra there is the splendid Lingaite convent of Kalaburgy, in which the far-famed Swamy R. resides. This man was formerly only a poor undertaker; a friend of his, called Chinabascia, persuaded him to go to Hyderbad to try their fortune together. Arrived at that place, R. concealed himself while Ch. hired a little house, which was forthwith transformed into a little temple hung with tapestry and garlands. A throne was constructed in the middle of the room, and two tame serpents were placed behind it and carefully concealed among flowers. One morning R. was

found sitting on the throne quite naked, holding his linga in one hand and his rosary in the other, with his eyes intently fixed on the ground. Crowds flocked together to see this new supposed incarnation of diety. Lamps were lighted and offerings spread before him. But nothing seemed to move him. Even the serpents left their hiding-place and moved over his body, without attracting his attention or withdrawing his thoughts from their apparent concentration on Shiva; for his cunning companion had not failed to instruct him before hand in the part he was called upon to play, and threatened him with a severe chastisement, if he should ever move at such times. His worshippers increased from day to day; even the first minister of the Nizam came and prostrated himself before this new Swamy. R. remained perfectly motionless and all were unanimous in praising his sanctity and declaring that he could not be a common mortal, since his whole mind had been absorbed by the deity. The minister presented him with an elephant gorgeously dressed, and gave him two villages. Chinabascia, who had acted the swamy's faithful servant to perfection while any spectator was present, placed his friend on the elephant, and they departed to take possession of the villages granted to them. Here the convent of Kalaburgy was built, and since that time R. has spent his days in endless follies, playing with monkeys and tigers, and amusing his worshippers with his buffooneries.

GULEDAGUDDA.

Rev. G. Kies (1845) *and Mrs. Kies* (1853).

Catechist: Solomon Bhaskar.

Communicants	20;	*last year*		17
Non Communicants	1	-	-	2
Children	21	-	-	22
Catechumens	2	-	-	4
Christian day-scholars	13	-	-	12.

With the exception of one unhappy man who left us to join the Mahommedans, the members of our little church at this place have been growing in grace and in the knowledge of Jesus Christ and His word.

The poor backslider alluded to had been led to us in 1853 by great compunction of heart in consequence of a murder he had committed, since which all peace of mind had forsaken him. From the time of his connection

with our mission he seemed to enjoy more peace of mind, and his walk on the whole was unblamable; still Br. Kies could not help suspecting his sincerity and subjected him to an uncommonly long trial before baptizing him. Two years ago his former restlessness returned; for some time he took the advise of his pastors, and fought against his enemy, but with no firm determination to conquer. He admitted freely that the prevailing tendency of his reflections, if submitted to, would lead to temporal and eternal ruin, but added that he was unable to resist it. Learning that some Mahommedans were gaining great influence over him, Br. Kies once more earnestly warned him. The poor man seemed grateful for the advice, and publicly withdrew from his temptors. After the lapse of a few weeks, however, he visited Br. Kies to take final leave of him and our Christians, feeling he could no longer resist the impulse of his natural heart, and before many days were over he was led in triumph through the town by the Mahommedans to undergo the rite of circumcision.

One family, which in former years was considered unfit to be intrusted with the education of its younger members, and was consequently deprived of the trust, had the children returned to them during the year.—Our converts continue to prosper in the different trades by which they support themselves. A new and simple machinery applied to their looms by Br. Haller in April 1857 has proved a great boon, as it enabled them to manufacture with much greater ease and celerity any kind of figured stuffs which are generally in demand among them.—The course of lectures on Church History, for which they used to assemble in the mission-house after their day's work, having been concluded were succeeded by a practical exposition of the Revelation, in which they take particular interest, the more so as most of them were formerly deeply imbued with the Nudikalagnana or the peculiar prophecies of a sect to which they belonged before they embraced Christianity.

Of the four Catechumens mentioned in last report, two were baptized on Christmasday. The remaining two appear now to have broken connection with a crafty relation who opposed them much and to have submitted to the order of our church and the enlightening power of the word of God, so that we may look forward to their being baptized ere long. We record with great grief that no new Catechumens were received during the year, the Gospel of Christ has met with less attention in and about Guledagudda this year then formerly. This however may in some respects be attributed to the fact that none of our stations were so seriously effected by the commotions, which spread from the north-west more or less over the whole of Southern India. The month of August especially proved a very anxious time;

the missionary with his family and flock had daily to be prepared for instant flight, if not for worse trials. The Lord gave our native Christians grace in the midst of many enemies, to remain faithful and to have their loins girded, and even to die, if necessary, for the name of Christ. The Lord be praised, that he suffered them not to be tempted above that they were able to bear.

Long before the outbreak in the north-west hints were received by silk-mercers at Bagalcote from mercantile connections in the north, to limit their engagements for the next year and call in their debts. Gloomy rumours then gained ground from day to day threatening Europeans and native Christians with ruin and death; and to this day great uneasiness prevails in the district, to which Guledagudda belongs. The impression made upon the natives by the victories of the British cannot be easily defined as yet. On the whole very little is seen of a greatful attachment to British rule. On the other hand, however, the general opposition to improvements and changes has no doubt lost much of its former tenacity by the defeat of the rebels, though the Hindoo will soon be busy enough to discover again some new means of secretly counteracting for his own selfish purposes the beneficent intentions of his rulers. Oh, that they would learn to receive Jesus, who alone is able to set them free from the corruption and bondage of former ages, and bring about such a blessed change as to justify the words of the Apostle, "Old things are passed away; behold all things are become new!"

The parochial school appears to thrive under the care of Catechist Solomon, who continues to give satisfaction by his diligence, humility, and faithfulness. A school for heathen boys will be opened, as soon as the house now building on a site granted by Government for the purpose, is ready.—Br. Kies again visited in company with his Catechist and some of his converts the festival at Kappady Sangama, near the confluence of the Malapahary (Mulpurba) river with the Kishnah, about forty miles to the north-east of Guledagudda. The people seem gradually to have become accustomed to the presence of a European missionary at these festivals, this year his tent was almost continually visited by some one or other, to whom the good message was addressed.

At this festival, which took place some time before the mutinies in the North broke out, Br. Kies's addresses were once and again met with the assertion, that the British rule would cease within the year.—The most attentive

hearers were members of the Nudi Kalagnana sect. Several of its leaders repeatedly directed the attention of their disciples to the missionaries yet not from a desire that they should become Christians and embrace the truth as it is in Jesus, but thereby to point-out the confirmation of their own peculiar tenets. They affirm that the introduction of English rule and the preaching of the Gospel in India completely coincided with some prophecies of which they are the depositaries, their sole object was to show by the apparent fulfilment of these old predictions that the remainder will likewise be accomplished and that accordingly their deified saint, Chana Bassawa will reappear.— On the whole the fear and bondage, in which the people in general are held by their spiritual leaders, prove almost greater barriers to the spread of the Gospel, than the whole system of caste, which in fact owes its powerful influence chiefly to these men who have aided in raising it to such a mighty superstructure of Satan merely to serve their own ends. It is not a very uncommon thing for Hindoos to change their religion, renounce caste-distinctions, or break caste-laws, and become out-casts; yet as long as the absolute authority of their spiritual guides is not set aside, they are permitted to continue daily intercourse with their neighbours without much inconvenience. As soon however, as these leaders see their own power disregarded, all their influence is employed, and every infernal engine in their power, of which caste is no doubt the most powerful, is set in motion, and made to bear on the individuals by whom their anger was provoked. Oh! that our God of peace would bruise Satan under our feet.

III. MALABAR.

CANNANORE.

Rev. S. Hebich (1834). *Rev. Ch. Müller* (1842) *and Mrs. Müller* (1842). *Rev. F. Sauvain* (1854) *and Mrs. Sauvain* (1853). *Rev. J. Strobel* (1856).

English School.

Rev. F. Lehmann, headmaster. Messrs. Pires, Viegar, Gerard, and Beck.

Catechists and Schoolmasters.

Cannanore: Timothy Parayil, Joseph Jacobi, Abraham Dshatayappen, Israel Aaron.

Chiracal: Sebastian Furtado.

Chovva: Charles Stocking, Abraham Mulil.

Taliparambu: Paul Ittiaritshan, Diego Fernandez.

Palghaut: G. O'Berin.

CONGREGATIONS.

	Cannanore.	Chiracal.	Chovva.	Talipparambu.	Palghaut.	Total.	Last year.
Communicants:	72	38	88	10	12	220	199
Non-Communicants:	15	2	2	0	2	21	38
Children:	51	54	45	6	18	174	154
Catechumens:	3	2	0	0	0	5	20
Total	141	96	135	16	32	420	411

(exclusive of Europeans).

SCHOOLS.

1 *Girls Boarding school*	*Girls,* 54	*last year*	45
1 *English school*	*Boys,* 115	- -	0
6 *Vernacular schools*	*Boys,* 356	- -	383
	Girls, 29	- -	37

This station has during the past year sustained many severe trials and changes especially among its laborers. The heavy loss it suffered in February 1857 by the death of Br. Ramawarma was recorded in our last report. In April Br. Sauvain joined the station from Tellicherry, and after having been married to Miss Kegler, took charge of the girls' institution at Chiracal, to relieve Br. Diez, whose services

were much required for the increasing native congregations at Cannanore and Chovva. At the beginning of June however, it pleased the Lord to visit Br. Diez with a severe attack of illness, twice he was nearly despaired of, but in mercy he was spared;—the Lord did not tempt us above that we were able to bear; the prayers of His children were graciously heard and our brother, recovered in a remarkably short time. After a month spent at Tellicherry, he was able to return to his work, merely however to wind up his affairs and prepare for his transfer to Chombala, as in the meanwhile it had appeared advisable that Br. Müller of Chombala and he should exchange places. Accordingly in September Br. Diez left Cannanore where he had labored for nearly six years, and after having received charge of Chombala from Br. Müller, the latter arrived at this station.—Since then Br. Strobel has been directed by our committee to establish himself at Palghaut, to which place he removed in May last.

Through the goodness of our Lord Br. Hebich was permitted to attend with unbroken strength and undiminished vigor to his work, and his peculiar gift of rousing sinners from a false peace, and leading them to the knowledge of Jesus was again richly blessed. In February and March he visited as usual the festivals of Payawur and Taliparambu with as many of his catechists as could be spared. In April he went to Mangalore and Mulky where his presence was urgently required. Towards the end of May he set out on his annual tour to Palghaut and the Nilagiris, but before reaching the latter place he was recalled to Cannanore by the dangerous illness of Br. Diez. In December his assistance was a second time rendered necessary at Mangalore.—Some more preaching excursions were made by several of the catechists; in particular Br. O'Brien of Palghaut attended to this part of our work with zeal and faithfulness, and among other places visited Malliapooram.

At Payawur and Taliparambu Br. Hebich missed our late Br. Ramawarma very much, he used to accompany him every year to these places, where his quiet, but at the same time faithful and well-adapted addresses proved particularly attractive.—At Taliparambu our brethren found in 1857 a much smaller number of people assembled than usual, on accomnt of the small-pox which

was raging in the neighbourhood. The music was uncommonly bad, in consequence of a quarrel between the regular musicians and their employers, the Brahmans. Thus excellent opportunities were offered to our brethren to speak of the utter hopelessness of paganism, and to call the poor deluded people to Jesus. The hatred to the gospel at this place seems rather on the increase than otherwise, Satan and his followers begin to feel that their days are numbered. A boy came to Br. Hebich when at Taliparambu, and bought a tract. Scarcely had he turned his back to the missionary, when he tore the little book in pieces with peculiar delight and to the great satisfaction of the spectators.

The people on the whole appear to be much afraid of our books and words, and if worldly affairs and bodily wants did not at times lead them to us, they would altogether keep aloof. A man of Chiracal once came to Br. Sauvain to ask for a plaster. As soon however, as Br. S. began to speak to him of his soul, he went off, saying—"There is great wisdom in the Sahib's words, but I must go home; I have no time to hear."

Cananore was again refreshed during the past year with days of special blessings. On the 24th April Br. Hebich was permitted to baptize twenty-four souls. On three other occasions twelve more were added to them, besides eighteen Christian children baptized in the course of the year. Five men, as many women, and seventeen children belonging to the congregation died during the same period. Of several of them we have the confident assurance that they departed in peace and were gathered to the church above. Two periods in the day were set apart for humiliation and prayer. Both seasons proved real times of refreshing from the presence of the Lord; powers of life were communicated from above, and many of our converts were more closely united to us in the love of Christ than ever.

A great number of our coverts are poor coolies who are much exposed to the weather and have to work nearly the whole day in the sun for their livelihood. Under such circumstances we cannot expect them to be so regular in their attendance at the daily prayers, morning and evening as we should wish. Nor can we be astonished at a spirit of murmuring after the fleshpots of Egypt which manifests itself occasionally. We must not forget whence these people have come, and who they were before being brought under the influence of the gospel, and that most of them have received no education enabling them to study the blessed word of God for themselves. The Lord at times cheers us with undeniable evidence of the good work he has begun in their hearts by calling them out of darkness to his marvellous light, and by keeping them under the influence of the Holy Spirit, moving them to put off more and more the works of

darkness. Thus one of them came of his own accord, and from real contrition of heart revealed a plan he had formed with some others for leaving the church, and returning to the old ways of sin. Moreover the spirit of prayer manifests itself among them, many having learned to pray not only for themselves and their own wants, but also for their own country, and their European benefactors. There is no doubt much room for improvement; their domestic life is far from what is ought to be. We observe however, that in the same measure as they grow in the knowledge of Jesus, the evil fruits of darkness disappear. They have peculiar claims to our sympathy and patience especially when we think of the fearful state of bondage from which they are but gradually emerging; and the hearty reliance with which they lean on their pastors is sufficient evidence that the pains bestowed upon them are far from being thrown away. It is true that sometimes it seems as if we labored in vain and spent our strength for nought; but how are we put to shame with our unbelief, and at the same time refreshed, when permitted to see a sinner, of whom we almost despaired, throw off the works of darkness and come to the light. Moreover do we ourselves so grow in proportion to the means of grace placed in our hands, as to be justified in being displeased with the slow progress of a poor convert who for years had lived under the stupifying influence of Satan? And is not our patience richly rewarded when we are now and then permitted to stand at the death-bed of a black brother or sister, ready to be gathered up to the great multitude of all nations and kindreds and people and tongues before the throne and before the Lamb! How refreshing is it to hear, as we were lately permitted to do the dying testimony of a poor old native woman, whose last words were—Oh how glad I am that I am permitted to go to my Saviour!

Every week four services have been held in our mission chapel in English (on Sundays from 6 to 7 A. M. and from 6 to 8 P. M., and on Tuesdays and Fridays from 6 to 8 P. M.) and as many in Malayalam (on Sundays from $10^1/_2$ to $12^1/_2$ A. M. and from 2 to 3 P. M. and on Tuesdays and Fridays from 1 to 2 P. M.) The efforts of our brethren to provide such of the children of their converts as are not brought up in our boarding-schools with an adequate Christian education, are still met with many difficulties.

They write: we have not been able to open separate schools kept by Christian schoolmasters for all the children of our congregations, as it is exceedingly difficult to enforce regular attendance. Among our converts at Chovva especially the obstacles are very numerous; for instance during the great scarcity which prevailed on the western coast in last rainy season, all the children were required to assist their parents in out-door work, or the daily gains would not have sufficed for their support.

Our brethren have again been blessed in their endeavours to provide their Christians with the means of earning their own livelihood, and have reason to expect that the pains bestowed upon them in this respect will ere long be richly rewarded.

Prominent attention has been paid to the cultivation of rice and cocoanuts at Chovva, which promises fair to become more profitable from year to year. Our blacksmiths and cartmen were able to support themselves. All the stuffs woven on our looms were disposed of, and sufficient was realised to pay off part of the debts of the weaving establishment, though two weavers died and two others ran away during the year. A native bookbinder lately joined the station from Mangalore, it is hoped he will soon meet with sufficient customers to carry on his trade without loss.

The Girls Boarding School at Chiracal was visited with much sickness, especially dysentery. Eleven girls died; several of them, we trust, departed in faith. Though our brethren are occasionally cheered by observing a work of grace in some of the pupils, yet they are grieved to add that most of them are still strangers to the Lord.

One of the girls who has now departed this life, was of a very cross and quarrelsome disposition, though she had for a long time suffered from a descase in the lungs. It was only after the Lord had humbled her more and more by successive attacks of small-pox and dropsy, that she was led to see her utter sinfulness. From that time forward she was changed, and up to her death the free grace of Christ alone could satisfy her soul.—Another one who was blind, had grace to turn to the Lord on her death-bed. From that moment the room in which she lingered, became a Bethel, her companions meeting frequently there at her request to sing spiritual songs.—It is not so much in ability, that the girls are wanting, as in love of order and obedience. Many of them have impressions of the truth, but do not walk in its light.

English and Vernacular schools. During the past year our brethren were enabled to open an English school at Cannanore in connection with our mission. They have much reason to praise the Lord for the blessing he has vouchsafed to this new branch of their work. Br. Lehmann was called to Cannanore to take charge of the school as its headmaster. Mr. Pieres, a Portuguese who had received an excellent education and been led to the Lord by Br. Hebich, was appointed second master. Sufficient assistants were secured for the lower classes. Brethren Ramawarma (up to his death,) Sauvain,

Strobel, and lately also Br. Chr. Müller took charge of different classes, and the school began to thrive, though much embarassed by want of funds, the support it received being inadequate to the expenditure. At the close of the year the school was attended by 115 boys, viz. 24 Protestants (16 of whom were Europeans), 30 Roman Catholics (Portuguese), 59 Hindoos, and 2 Mahommedans.

The Hindoo boys made decidedly much better progress than any of the others, the Europeans included. The Portuguese seem to have been much neglected previous to their admission, and much patience and perseverance is required in order to rouse them out of the stupor by which their minds are benumbed. The Bible has been introduced as one of the class books. When some objections were raised against it, and we requested the pupils to select between the Word of God and a Madras reading book, they unanimously choose the former. The Hindoo boys are better acquainted with Bible history than their European fellow-scholars, and in most cases when the latter are unable to answer questions the former have the replies ready at their finger ends. The second class, consisting chiefly of Tiers (Malabar toddy-drawers) appear particularly promising. All the boys of that class have bought Bibles to read at home as well as at school.—One of them happened once to be absent, and the teacher learned that he had been confined by his mother for disregarding her injunctions to discontinue his attendance. The teacher told his boys that he would not give them a lesson until the prisoner had been set free. They accordingly went off to his house and besieged his mother with their importunities till at last they returned bringing the boy in great triumph, and since that time the boy has never been absent for a day even during the heaviest rains. Of our Vernacular schools that at Chiracal is of all the most unsatisfactory, being greatly imbued with an inveterate hostility to the gospel by which the whole village is characterised. Much more promising is another one near Cannanore, attended by about 80 boys from six to twenty years of age, they at least observe a certain decorum and behave with befitting respect during the prayers, with which the school is daily opened and closed. One of our heathen schoolmasters is not far from the kingdom of heaven. He occasionally attends divine service, searches the Scriptures, and prays, yet is still afraid of openly declaring himself for the Lord. We recommend him to the prayers of our friends, lest he be among the number of those who being first, shall in the end be found among the last.—On the whole we observe that traditional superstition is no longer so powerful at Cannanore, as at Chiracal and Taliparambu. At Cannanore we meet at times with some who have been pierced by the two-edged sword, the Word of God; but are kept back by their unwillingness to sacrifice family connections.

In conclusion Br. Hebich sends his love to all his dear Brethren and children in the Lord. Deeply impressed with the heathen darkness which he met with at the last Taliparambu festival (where he preached the gospel for the fifteenth time) he concludes his report with the following words, "How awful is the power of the prince of darkness, with which he keeps the natives of this country in bondage! Who can break it? One only! Jesus is His holy name! How does he break it? By the Word of his Truth! Hallelujah! Let every one that reads this, pray for these people that our gracious Lord may thus hasten to deliver them! Amen.

TELLICHERRY.

Rev. Ch. Irion (1841) *and Mrs. Irion* (1844).
Rev. Ch. Aldinger (1855). *Rev. W. Herre* (1856).

Catechists and Schoolmasters.

Mattai Kunyen, Mattu Peter, Gabriel Piratshen, Esra Arundshelam.

English Teachers.

Messrs. Montriro, Fugle etc.

Communicants	76;	*last year*	66
Non-Communicants	4	- -	6
Children	87	- -	81
Catechumens	3	- -	5
Preparandi	8	- -	0
Orphanage for boys, boarders	43	- -	42
English School, scholars	154	- -	124
Two Vernacular schools, boys	80	- -	80

The last year was one peculiarly blessed to the converts at this station in that it drew their attention to the judgements of the Lord in India. The news that many of their brethren in the north had sealed their faith in Christ by a bloody death, left a deep impression on all. Added to this the famine drove many to seek the Lord more earnestly, and about the same time many were smitten down by small-pox, and others (among whom was Mrs. Irion) brought to the brink of the grave; these despensations so rapidly succeeding one another urged

upon all the neccessity for preparing to meet their Lord, and finally the suicide of an excommunicated opium-eater seems to have come home to all hearts and called them to seek for that liberty in Jesus by which alone they can be made free. By such admonitions the maintenance of church discipline was made comparatively easy. Our services on Sundays and Weekdays were well attended. Twice a week the women used to assemble with Mrs. Irion for reading, prayer, and work. The men held prayer-meetings on Sundays among themselves besides the regular services. Family worship was properly attended to in almost all the houses. Though our converts are poor, and during the famine many parents were known to have suffered hunger in order to provide for their children, yet sixteen Rupees were contributed by them in the monthly missionary prayer meetings, and twenty-two Rupees given towards the relief of the sufferers in the North. Though most of them are no doubt, at the best, but very weak brethren, still it is evident that the Word of God has decidedly produced a great change for the better. There were only a few persons among them requiring the support of our poor fund. Most of them worked for their own livelihood, and our workshops and farms proved of essential service in providing them with the means of earning their bread.

Thomas, the opium-eater alluded to, had been subjected to an uncommonly long trial before baptism, as his dissipated appearance was far from prepossessing; but as he seemed to take great pains to amend and give up his former bad habits, we could not send him away. It was only after his baptism that we knew he had been addicted to drinking and opium-eating, besides having been in jail for years for some crime he had committed. For a time we had reason to believe that he had conquered himself of his bad habits until one day he was found lying in the street so intoxicated as to render the interference of the police necessary. When sober he appeared so truly penitent, that he was simply excommunicated and placed under special supervision. For some time he gave no cause of complaint, till in May Br. Irion was informed that he was dying from the effects of arsenic he had swallowed. In his agonies he regretted, he had not put an end to himself by cutting his throat, he obstinately rejected all remedies, saying that he wished no longer to witness the incessant quarrels of a heathen sister with his wife. In this shocking state of mind he died.

Eight children of converts, four boys of our orphanschool, a Tier family consisting of four souls, a mother with her child, two young men, and a woman, altogether twenty-one souls, were baptized in the course of the year. Three catechumens, two of whom have but lately joined us, remain under instruction. Four members of the congregation have departed this life.

One of the latter was our old ferry-man, John, who had been baptized about fifteen years ago, and formerly given us much trouble by his irritable temper. We are happy to say that he departed in peace, rejoicing in the Lord.

Industrial Department. Our lithographic press was as usual made use of for executing such orders as we were entrusted with, besides providing our Malayalam stations with the necessary books and tracts. The demand for the latter has been much more limited of late owing to our determination to discontinue the gratuitous distribution of them. Bookbinding and weaving were carried on with success. There was no want of work especially for our looms which had to furnish the cloth for the Malabar Police Corps. The farm at Edacadu affords occupation not only to our Christians in the vicinity, but also to some coolies from the neighbourhood.

List of books printed in 1857.

	Copies.	Pages.
1000 Malayalam Proverbs	800	87
Job and Psalms (newly translated)	600	309
Geometry	500	112
Pantchatantram	400	136

Orphanage for boys. Several new boarders were received in the course of the year. Three were withdrawn by their heathen parents; two were dismissed, and two ran away. At the close of the year, forty-three boys remained in the school, all of whom are now baptized. At the beginning of last year the Lord gave grace to most of the boys spontaneously to confess their sins and bring to light their works of darkness. They showed then great zeal in praying together and watching against sin. Though the fire abated after a time, and punishments again became occasionally necessary, still we have much

cause to be thankful to the Lord for this season of grace. We have reason to be satisfied with the progress of the boys, especially with their growth in the knowledge of the Word of God. Out of school hours they work in the garden, make coir-ropes or are usefully employed in any other way.

In December 1856 a lad ran away, and the poor boy was bitten by a mad dog. When in March the symptoms of hydrophobia appeared and he became aware that his death was drawing nigh, he showed great anxiety to obtain pardon from his former teachers, and to thank them for all their love, and accordingly drew up a letter in which he expressed deep contrition for his former disobedience and insolence, and begged that as the Lord had forgiven him his masters would do so too, he expressed his confidence in the Lord that He would receive him in his grace. Not having sufficient strength left to write out a fair copy, he despatched the original, which did not fail to make a deep impression upon all our young people, when they heard it read. Soon after this we were informed of his death.—Another boy of the school, distinguished not only by uncommon talents in almost every respect, but also by an unbending love of sin, had to be dismissed, his bad example being very prejudicial to the other boys.

English School. On the 16th February the first year's course of this school was concluded with a public examination. During the vacation Br. Sauvain who for some time had taught in the school, left for Cannanore, and Br. Herre who had been sent out to attend exclusively to it, entered upon his new duties on the 7th April, when the school reopened; and he has since conducted it assisted by the brethren Irion and Aldinger. During the year a more convenient school-room, newly built for the purpose, was occupied. Notwithstanding the troubles caused by some objections which were raised against the introduction of daily Bible reading, and by the irregular attendance of many boys, the school continued to thrive and was attended at the end of the year by 154 boys (20 Protestants, 33 Roman Catholics, 8 Mahommedans, and 93 Hindoos) of whom on an average 112 were present every day. The progress of the boys appears to have been very satisfactory. School fees and fines for irregular attendance were readily paid.

It was a most pleasing sight, when on the 16th February 1857 all the boys were assembled in their best dresses for a public examination. Br. Irion exa-

mined the first class in Old Testament History, Grecian Mythology, and English History. Br. Sauvain questioned them on Lord Clive's life, and one of the assistant masters in Geography. On this occasion the Sudr Ameen, who though a native, had been for some time a monthly subscriber to the school fund, withdrew his contribution upon finding that his son, a worthless lad, was not presented with a prize.—When the new hall built for the school, was for the first time made use of, Br. Herre opened the lessons by reading a chapter and offering a short prayer. The next day, first the Hindoos, and then the Mahommedans objected to this arrangement; it was accordingly left optional with them to attend the prayers or not as they pleased. Most of them are generally present from the beginning; about twenty only prefer remaining in the Verandah till prayers are over.—Since last examination the first class read the History of Rome from the time of its foundation to the Mitthridatian wars, the History of England from Henry II. to James II., Mathematical Geography, Geography of Africa, History of India from Warren Hastings to the present day, and the first book of Euclid, besides lessons in Arithmetic, and exercises in paraphrasing, composition, grammer, and translation.—As in all similar schools, even the most advanced boys as yet scarcely understand how to think and act for themselves in the pursuit of their studies. Away from their teachers and books, they feel utterly helpless, except their memory, the most cultivated part of their faculties, be happily stored with some materials to help them out of their difficulties.

Our VERNACULAR SCHOOLS were regularly visited by the brethren and some of the catechists. These occasions proved in many cases very favorable opportunities for preaching the gospel to the spectators who came to witness the examinations. Preaching excursions were rendered impossible owing to the many claims on the time and strength of the brethren.

In one of our two Vernacular schools the boys evidently take much more interest in the gospel than in the other, where the schoolmaster seems to oppose our efforts in secret, though he may be heard sometimes saying, that he is of the very same persuasion as we.—The heathen of the neighbourhood generally meet the preaching of the gospel with great indifference or even with hostility. The preacher is interrupted by some joke or other, or if listened to, it has in many cases turned out to be merely to procure his favorable opinion for some particular object in view. The hearers in general have so little consciousness of their sinfulness, that they do not feel the want of a Saviour; nor can we wonder at such a lamentable dull state of feeling among a people who have been nursed in the doctrine, that in the present evil period of Kali sin is no longer sin, but worship of God. More discouraging still is it to see a hearer lift up his

hands to heaven, affirming that he believed every word he had heard, and was anxious to receive farther instruction, and then to run away highly amused by the joke; or to have attentive hearers dispersed by some mischievous adversary who interrupts the missionary with questions like the following,—"who came down from heaven to teach you such things?" and walks off without an answer.

On the first of November a CATECHIST CLASS was opened at this place for our Malayalam stations attended by eight pupils, who give fair promise for the future. May the Lord grant them the spirit of wisdom and revelation in the knowledge of him!

CHOMBALA.

Rev. E. Diez (1851) *and Mrs. Diez* (1856).
Rev. C. G. Hanhart (1857).

Catechists and Schoolmasters.

Paul Tshandren, Timothy Kotshen, Aaron Tshatappen, Thomas Mander.

Schoolmistresses.

Lydia Peitel, Magdalena Mannen.

Communicants	61;	*last year*		62
Non-Communicants	3	-	-	6
Children	60	-	-	64
Catechumens	15	-	-	6
Parochial boys schools, pupils	18	-	-	20
Parochial girls school do.	27	-	-	22
2 *Vernacular boys schools, pupils*	75	-	-	40

In a former page it has been stated that Br. Christian Müller received a call to Cannanore, and accordingly left this station with his family in September last, after surrendering charge of it to his successor, Br. Diez. This change was a severe trial to our brother. It was he who opened the first school at this place in 1844. Under his fostering care a promising congregation was collected, claiming more and more his constant attention. In March 1849 he left Tellicherry to reside henceforth among his little flock, and since then this place was the principal object of his struggles and prayers.—In

November Br. Hanhart landed, and added to the number of laborers at this station.

Br. Müller writes in his last letter from Chombala: When I look back to the day, in which the Lord permitted me to kindle a faint light in this then heathen darkness by establishing a school, and contrast with it the present state of things, I cannot help saying, "Bless the Lord, O my soul, and all that is within me, bless his holy name!"—Looking however to myself, to my want of faith, my shortcomings, and manifold sins, my prayer is, "Lord enter not into judgment with thy servant! God, be merciful to me, poor sinner!" I indeed leave Chombala as a poor sinner, and my only desire is to spend a few more years in the service of my Lord; and receive the end of my faith, the salvation of my soul, by free grace!

The famine of last monsoon proved particularly distressing to all the inhabitants in the neighbourhood, and a feeling of great insecurity prevailed on account of robbers breaking into the houses of some of the wealthy people. Many of our Christians suffered considerably, yet their most pressing wants were graciously supplied by our gracious Lord; blessed be His name!—No adults were baptized during the year, but some catechumens were admitted and are under instruction.

One of our present catechumens is a brick-layer who was known for years to Br. Müller as a most wicked neighbour. Having married a woman of another caste, he was excommunicated and became a Moplah. A year ago he had a very severe attack of smallpox, and when in the greatest danger found himself forsaken by his wife and old companions in iniquity. This led him to reflect, and when so far recovered as to go about again, he paid a visit to Br. Müller, and begged to be instructed by him. For some time he was supported by his relatives, who were glad to see him break with the Moplahs and join us, and now he is again able to support himself by his own labor.—Another catechumen is a poor widow with four boys from four to eight years of age, who after many struggles was drawn to us by her love to a daughter, baptized some time before. After the death of her husband she made great exertions to withdraw her daughter from our influence. When this failed, she applied to a sorcerer and sold all she had to gain him for her purpose. He promised that her daughter would be restored to her in a fortnight. When the day came and she applied to him for her child she was told by the impostor that his charms had proved ineffectual, because he could not apply them without being seen by others. Upon this the poor mother took arsenic, but repenting of her folly took some antidote to counteract the effects. At last she made up her mind to live with her daughter, and ap-

plied for Christian instruction. Though she showed but little longing after the salvation of her soul, we could not turn her away.

Whenever time permitted, the missionaries and catechists went out to proclaim the good tidings of salvation to the gentiles of the neighbourhood. In December Br. Diez visited with two of his catechists the festival of Kilur, but was so much interrupted by the incessant noise and tumult of the people, that he was at last obliged to retire. Though the brethren cannot speak of great results vouchsafed to their labors, yet we know that the Word of God is a leaven working unseen but nevertheless accomplishing the Lord's own pleasure though unknown to us. Eternity will bring to light many an instance of the blessings derived from the sound of the Gospel or from the distribution of Bibles and tracts, though scarcely any one had ever been aware of them. The following is a pleasing instance of the blessing attending the gift of a Bible.

Some years ago Br. Müller received a letter from a Rajah in the vicinity asking for some interesting English story book, to learn English from. Br. Müller sent him a fine English Bible, and asked permission to pay him a visit. The gift was gratefully acknowledged, and the permission given, but whenever Br. Müller desired to avail himself of it, the Rajah sent an excuse. The Bible however was not given in vain, for it fell into the hands of his nephew and apparent successor. Last year this youth fell sick, and had the book with him day and night. Before his death he called his friends round his bed and addressed them in these words, "in this book said he I have found peace and comfort; take good care of it; it is more precious than silver and gold; let houses, gardens, and goods perish rather than this book!" These were his last words, after which he expired. Since then the Rajah takes better care of the book. Oh, that he had a mind to read it, and open his heart to receive its teachings!

CALICUT.

Rev. J. M. Fritz (1839). *Messrs. J. Bosshard and J. Lauffer* (1856). *Rev. P. A. Convert* (1857).

Catechist and Schoolmasters.

Esau David, J. Heber, Christian Hoar, Joseph Salma, Samuel Subaya, Iesuadian Vedamuttu, Hiskiah Matu, Daniel Doar, Aaron Kunyu.

Communicants	155;	*last year*		130
Non-Communicants	47	-	-	16
Children	134	-	-	139
Catechumens	38	-	-	55
Girls' Boarding School	50	-	-	50
Christian day scholars	31	-	-	32
5 *Vernacular schools, boys*	140	-	-	140.

On the 20th September last it pleased the Lord to bereave this station of the motherly services of sister Fritz by gathering her to her rest. For nearly twelve years she had faithfully divided with her husband the many trials and cares of a young native church. The women and girls of the congregation, many of whom had grown up in the boarding school, were up to the time of her death the special object of her prayers and labors of love; and in many cases she proved the means of raising the domestic life of our converts from heathen wretchedness to Christian cheerfulness. By her humble and consistent walk, full of love and joy in the Lord, as well as by her unfeigned kindness and untiring readiness to serve her fellowmen, she endeared herself to every one who came in contact with her. Though the day of her burial was a sorrowful one, yet the sight of Mahommedans and Heathens joining our Christian converts in following her remains to their last resting-place, bore a cheering witness to the high esteem in which she was held by all classes; and as we know that such happy results are to be traced to no other source than the free grace of Jesus which brought forth such abundant fruit in her it is pleasing to think that many were thus led unwillingly to honor in her our triune God and His work of grace. Oh, that they would learn to honor him for his own name's sake and manifest his grace in their daily walk.

Mrs. Fritz was the daughter of Mr. Koebele of Strassburg, where she was born the 20th April 1820. When old enough to join a class of candidates for confirmation, she had the privilege of being instructed in the way of salvation by the Rev. Mr. Haerter, a sincere and devoted servant of the Lord, whose faithful exhortations left a deep impression upon her heart, and led her to turn to the Lord, and embrace his free love. Mr. Haerter having become aware of the great desirableness of female assistants to attend upon the sick and poor and young in his extensive parish, he formed an association for that purpose, and Miss Koebele was one of the first, who constrained by her love to Jesus, placed her services at the disposal of her pastor. Every Sunday she used to visit some poor and sick women in order to pray and read the Word of God with them. In 1842 Mr. Haerter established an institution for deaconesses, to which Miss Koebele joined herself. All these labors of love however she considered merely as the means of preparing herself to serve the Lord among the heathen, to whom she felt a peculiar attraction, though at the time she had no prospects of ever seeing the desire of her heart accomplished. In 1842 she wrote in her diary, "I commit my future days into thy hands, Oh my faithful Saviour. Teach me to serve thee, to deny myself, and follow thee. If I can do any thing for thee, grant me the grace to devote my whole life to thee. Perhaps thou wilt permit me to serve thee among the heathen, though as yet I see no opening to do so. Do thou take entire possession of me. Bring me up as thy child. Make me faithful in the work which thou hast now committed to my hands. Behold I am thy handmaid, keep me faithful by thy grace!"—As she possessed peculiar gifts for teaching the young, she was led to devote herself more exclusively to education, and with gratitude she referred in her diary to a public examination which she was in consequence obliged to pass, and the results of which were most satisfactory. She wrote on that day—"He that is mighty, hath done great things for me. Holy is his name. I had committed all my learning to him, and trusting in him I went to be examined, asking him to do as he thought right. Indeed, he has been as good as his word, that no one who puts his trust in him shall be ashamed. Now I devote myself anew to thee, my Saviour, desiring to be thine only in spirit, soul, and body. Lord Jesus, take thou care of me; intercede for me; grant that my whole life be sanctified to thee. Keep me in thy fellowship, and whatsoever there is still in me savouring of this world, let it be consumed by the fire of thy love!"—A short time before departing this life to be with Christ, her mother expressed a desire that she should return to her father's house. She accordingly left Mr. Haerter's institution, committing her ways once more to the friend of her soul, and placing herself at his disposal. Her desire to serve him in the mission continued unabated. An offer opening to her the prospect of laboring in Africa was not approved of at first by her father, and when at last he gave his consent, it was too late. She wrote then,—"Lord, thy way is holy! I commit every thing to thee. Guide me

entirely according to thy good pleasure. Though my future days are dark and and hidden from my sight, they are light before thee. I am ready to serve thee wherever it pleases thee, whether at home, or abroad among the heathen. Still I should prefer the latter; but I desire to do thy will only; reveal it to me!"— Her anxiety to be set apart for the mission increased from day to day. In the week after Pantecost 1844 she and her sister made it a special subject of united prayer, and but three days later she was asked whether she felt inclined to serve the Lord in India as the partner of Br. Fritz at Calicut. She replied that she was ready to accept this call if it was the Lord's will, which she asked him to show her by the decision of her father. The latter giving his cheerful consent, she was at once prepared to bid farewell to her father's house, and follow the Lord to the country to which he had called her. On the 20th November 1845 she was married at Mangalore to Br. Fritz, and on the 5th December reached Calicut, the new sphere of her prayers and labors, when she wrote in her diary, "hitherto the Lord has helped me. To him be glory, praise, and honor for all his lovingkindness and grace, of which I am altogether unworthy. O Lord, make me a blessing to others, and give me grace to lead some souls from among the heathen to thee the good Shepherd. Oh my Jesus, deliver me from all that is of self, and grant that rivers of living water may flow from me. Lord, I have nothing; thou hast every thing; give me whatsoever I need to serve thee aright. Grant me thy anointing to instruct me in all things. Make me faithful in the least and faithful to the last. Amen."—The Lord has indeed heard her prayers. For nearly twelve years she proved a great blessing to her family, as well as to the female members of the Calicut congregation, and to the girls of her boarding school, which she opened with five children as soon as she was able to speak a few words in Malayalam. At the time of her death there were forty-eight girls in this school. Of the eight children, to which she gave birth, three proceeded her to her everlasting home. A prayerful mind and faithful intercession for every one committed to her charge or dear to her heart, humility and kindness, joyfulness and peace, great conscientiousness and faithfulness in her work, such were the peculiar features, which were imprinted upon her character by the regenerating power of the Spirit of God.—On the 2d. August 1857 she was confined with twins, one of whom died while the other survived. In her illness she derived much comfort from the words of the prophet Isaiah, "He giveth power to the faint, and to them that have no might he increaseth strength." She appeared to be in a fair way of recovery, when various new symptoms gave evidence of the great exhaustion of her system. Notwithstanding the means applied by Doctors Cleveland and Crocker, to whom our special gratitude is due for the great kindness and perseverance with which they attended her, she gradually sank from day to day. But the hour of her departure arrived very suddenly and unexpectedly. She was however well prepared and in the last hours of her life gave expression to her faith in the

words, "The blood of Jesus Christ cleanseth us from all sin." Her last prayer was the beginning of a German hymn running thus, "Jesus, give victory, thou prince of the living!"—Her bereaved husband adds, "The Lord fulfilled her prayer. In him she has overcome; and in him our victory is also sure, for he is Jesus Christ, the same yesterday, and to day, and for ever! Amen."

In this season of affliction our brethren felt much comforted by a devoted friend of our departed sister being found willing to step into her place in taking charge of the boarding school, and becoming the faithful adviser of the women of the congregation. In the boarding school fifty girls are at present brought up in the nurture and admonition of the Lord. To several of them the peaceful death of Mrs. Fritz proved a great blessing by drawing them nearer to Jesus. In February last six of them were baptized.

In November a new missionary, Br. Convert, arrived from home to prepare himself at the side of Br. Fritz for his future ministry. May he soon prove fit to relieve the latter of a part of his heavy burden.

On different occasions souls were added to the church. On the 30th August schoolmaster Canara, now David, whose conversion was related in our last report, was baptized together with another promising young man, whose father has since likewise embraced the Gospel of Christ. In November three men and four women, simple country-folks, were received into the church by baptism. Though not possessed of extensive knowledge, they are sincere and able to give account of the faith that is in them. Another convert, a young Tamil-man, called Sabapaty, who was baptized at the beginning of last year, grieved the brethren much by his subsequent defection.

Sabapaty, who had come to Calicut from Madras, was well acquainted with the Word of God, and at his own urgent request received baptism in January 1857, together with a little son. His wife being still deficient in the knowledge of the truth and ignorant of the ornament of the inner man, while the outward adorning occupied all her thoughts, she was subjected to a longer trial before she was admitted to baptism. In the meantime her husband undertook a journey to Madras on his own affairs, where his father and friends assaulted him most violently on account of his conversion though without effect. But alas, Satan employed other means to bring about his fall. A woman, with whom he had lived at Madras in former days, ensnared and followed him to Calicut. When spoken to about his great sin, he dismissed her and was reunited to his

wife. Still both appear to have been deficient in sincerity. The good seed could not grow for the many thorns in their hearts. They fell away and forsook us to return to their former ways of sin and death.

The spiritual life of most of our converts is still very weak, and our urgent request continues to be that the Lord may produce a more decided change in their hearts by his quickening word which they regularly hear in public-meetings, and read together in their daily family prayers, and may he pour out upon them the spirit of prayer and supplication. Of several families it is evident, that they are under the influence of the regenerating grace of God. We are afraid however to speak much of these things, as we so easily deceive ourselves. It is sufficient that his own are known to him who seeth not as man seeth, but looketh upon the heart.—At this station also the famine of last monsoon was severely felt.

For several years the produce of rice had been below the average; and last monsoon setting in before a sufficient supply had been imported, the scarcity became excessive, the more so as in consequence of the many laborers employed on the railroad, the consumption of food was greatly increased. Still the Lord did not suffer our people to want the needful. On the contrary, to our great satisfaction some more families were enabled last year to settle themselves altogether independent of the missionaries as far as their secular affairs are concerned; and we rejoice to see them thrive better than such as are supplied with labor in our workshops and on our farms. Still we cannot spare these, for the present, as they prove in most cases the fittest means of effecting that independence which appears so desirable.

Our carpenters' shop under the management of Br. Lauffer gave work to seven of our converts, five of whom were apprentices. There was no lack of customers for the furniture manufactured by them. Still Br. Lauffer labored under great difficulties, as a sufficient number of able hands and an adequate supply of seasoned woods could not be procured. These unfavorable circumstances will probably last as long as the railroad absorbs the best laborers and gives a different direction to the trade in wood.— Our six looms proved more profitable. They gave occupation to ten members of the congregation.

Codacul, the most important outstation of Calicut, about thirty

miles farther south, became at the beginning of last year a source of great anxiety. Through the goodness of our Lord it was brought to light, that Catechist Paul had abused his influential position at this place for the satisfaction of his own lusts. In accordance with 1 Cor. v, 11 he was dismissed and excommunicated, and the leaven of wickedness purged out. Still the offence given to Christians and heathen was very great. The poor man showed at first a rebellious spirit against the mission, but has latterly been more submissive. May he yet find place for repentance.—The presence of a missionary on the spot being urgently required, a mission house was erected by Br. Bosshard, who since October last has resided in the midst of our Christian village at Codacul, inhabited at present by 186 souls. He is assisted by two Catechists in the double duty of looking after the Christians and taking advantage of the many laborers employed on the railroad to preach he Gospel to them.

At Coilandy, another outstation of Calicut, about twenty miles farther north, another Christian village is springing up. Here also the work of the Lord has made some progress. In March last eight adults and six children were added to the church by baptism. May all of them grow in life and in the knowledge of the author and finisher of their faith.

The children of our converts regularly attend school. At Coilandy especially there is a promising parochial school with upwards of thirty children in it. The Vernacular schools, in which the Word of God occupies the first place as much as in our Christian schools, continue to be well attended, the school kept by the father of the new convert David not excepted. The latter having formerly been a pupil and subsequently his father's assistant in the school, it naturally suffered for a time in consequence of his conversion, but soon regained its old standing and it is now prospering.

IV. NILAGIRIS.

Rev. F. Metz (1843). *Rev. C. Mœrike* (1845) *and Mrs. Mœrike* (1854). *Rev. F. Kittel* (1853).

Schoolmaster: Martin.

Communicants	6;	*last year*		7
Non Communicants	4	-	-	0
Children	19	-	-	16
Christian day-scholars	14	-	-	9
8 *Vernacular schools, boys*	64	-	-	6.

After many years of anxious expectation our brethren in this mission have of late been permitted to see the first gleams of the breaking day of grace for the Badagas, and as we trust, the Hill tribes in general. Since 1846 the gospel had been uninterruptedly preached to them without any visible fruit. During the last year however the first convert from among them, a man of good report among the heathen, and for years impressed with the truth, found grace after long delay to come forward with the determination of suffering the loss of wife and children, of neighbours and friends, of house and goods, of good name and property, in order to win Christ. On the 31st January last he was baptized into the death of Christ, and at his own request called Abraham, in the steps of whose faith he was resolved to walk. Thus the first Badaga was added to our small Kaity church, hitherto consisting exclusively of Christians from the low country. On the forth April a Badaga youth, a former pupil of one of our schools, likewise received baptism.—Abraham's wife, who at first was bitterly opposed to him, became at last reconciled to his conversion, and now they both, together with their children, attend divine service at Kaity and have family prayer in their own house, notwithstanding the hostility with which they are still treated by their neighbours. A breach has thus been effected in the enemy's stronghold, and some more of its inmates appear to revolve in their mind the necessity of escaping from the wrath to come by throwing themselves into the arms of Jesus. May they soon find strength to seek freedom in him who makes free indeed.

Halaya, now Abraham, is an inhabitant and one of the headmen of Tshgotorre, a Badaga village four miles to the south of Kaity. This place had been frequently visited by our brethren since the establishment of our Nilagiri mission; and ten years ago it was selected as a suitable spot for a school. When however the heathen schoolmaster, upon being found to exercise an evil influence on the people, was replaced by a Christian, the school was deserted and had to be closed. Still some had learned to read Tamil, and at times came to Kaity to ask for books. Halaya, one of those few men, against whom his enemies were never able to bring forward an evil report even in the days of hottest persecution, was for many years employed as maistry in the Hoolikul coffee plantation. Here it was that many years ago some kind words addressed to him by a young gentleman first directed his attention to the truth. From the time that our brethren became personally acquainted with him, he showed a marked interest in their message of peace, while an independent character, superior powers of understanding, and a remarkable evenness of disposition distinguished him from others. Although long ago freed from any confidence in idol worship and heathen practices, the fear of losing caste and being banished from family and relations, kept him from an open profession of his faith. Baptism was the great stumbling-block in his way, which he did not see how to get over. He used to say, that he believed that Jesus was his Lord and Saviour. Still he found no rest; he felt the necessity of confessing Him. In order to prepare a way for himself, he asked the missionaries again to open a school at Tshogatorre, promising a house for the purpose. He privately added, that his object was to see his people made familiar with the gospel, and thus to become prepared for a united adoption of Christianity. The school was opened and began to prosper. Some months later he requested that a catechist might be stationed at his village, and a prayer house erected there. So he went on for some time, seeking means of winning Christ without suffering the loss of all things. But the Lord became too strong for him. On the 21st June 1857 he attended divine service at Kaity when Br. Mœrike preached from the text of the lost sheep (Luke xv, 3—7). Wishing to apply these words to him in particular, Br. Mœrike called him aside after the sermon, asking him, how long he still meant to be one of the lost sheep, like the rest of the Badagas. His answer was, "I have been a lost sheep, but now I am found! hitherto I thought I might believe and be saved without being baptized; but now I see that I was wrong and I am here to ask for baptism." Br. Mœrike upon farther examination could no longer doubt his sincerity. He prepared him for the struggles that awaited him, and arrangements were made that he should come every day to Kaity during the ensuing week for special instruction. On the second day he brought two others who seemed inclined to brave the storm with him. One of them gave up his linga, the distinction of his caste, while the other hesitated and preferred to wait one day longer. By the doublemindedness of the latter

the alarm was taken. Their intention was rumoured abroad, and the whole village was stirred up. Their wives threatened to hang themselves or swallow opium, a common practise of Badaga women when in despair. Even Halaya had no strength to withstand, and gave way under the pretext that it was his duty to wait till his wife and children would join him.—Once more the brethren had to possess their souls in patience for eight long months, during which they together with many fellow-helpers to the truth, continued to pray for the man. Br. Mœrike visited him occasionally and was always gladly received. Even heathens proved the means of cheering the brethren in these days of trial. Thus one said to Br. Mœrike, "you missionaries are like one who fills a pitcher with water. During the first years of your preaching, only a fourth part was filled. Some years more, and it was half full. Subsequently three fourths was filled, and now it is on the point of being full up to the brim, and of running over."—Another observed with reference to a remark on Luke III, 17, "when Halaya and his companions desired to be baptized, a wind came to divide the chaff from the wheat; but the wind was not strong enough; a stronger wind will soon arise, and then the chaff be separated from the wheat."—In the mean while the good shepherd continued to follow his frightened sheep. In January last Halaya sent word without any previous intimation, that he would come next Sunday to be baptized. He kept his word, and came. This time he had counted the cost, and the Lord gave him strength to stand firm. For one week more he received instruction. On Saturday he arrived later than usual so that the brethren had some misgivings and entreated the Lord to help him through all obstacles. At last he came and explained the delay saying, "my people did all they could, using tears and threatenings, to prevent me from returning to Kaity; but by the power of God I have torn myself away from them, and will no more see my house, until I have been joined to the church of God. On Sunday he professed a good profession before many witnesses, and his baptism into the death of Christ was a cause of general joy and thanksgiving.

Abraham's trials however were far from being at an end. His wife and neighbours would not again admit him into his house. Wishing to overcome evil with good, he lived for several months, forsaken by all his dearest friends, on the coffee plantation on which he is employed. He was regularly visited every week by Br. Mœrike, and on Sundays he attended divine service at Kaity. A week after his baptism Br. Mœrike accompanied him to his village to see how he would be received. All the people retired to their houses as soon as they saw them. When Abraham begged to see his children, the mother said to them, "he is no longer your father. He has thrown you away. Do not go near the outcast. Your father is dead. You are orphans. Have nothing to do with him." Abraham silently went to his work.—His wife however was much distressed, and refused to labor any

more on account of the shame her husband had heaped upon her. One day Br. Mœrike visited her, but as soon as he alluded to her husband, she brandished a hatchet like a maniac saying, "when a young girl, he fetched me from my father's house. Seven children I have born to him. But let him not suppose that they shall ever be called Abraham's children. I would rather kill them than suffer them to follow him, the outcast. He has no love to me and his children, else he would not have thrown us away. He said that wanting pardon of his sins, he had gone to Kaity. But the sins he committed by doing so, are far greater than those for which he sought forgiveness."—She no longer permitted her two boys to attend the mission school in the village, saying—"by him who is now lost for us, you may see to what learning leads. My children are orphans and need no learning."—After some time however she became more resigned, and feeling the difficulty of providing for her children, entertained a desire of seeing her husband again but was afraid of openly expressing it. Some weeks later Abraham paid her a visit when for the first time since his conversion she refrained from abusing him, though she still spoke to him as a stranger. At last she invited him to return, and since then she prays with him, and accompanies him to Kaity to attend divine service on Sundays. By God's grace she has become a lamb of the fold. Their neighbours in consequence left the houses adjacent to theirs, and the enemies use all manner of intrigues to annoy Abraham and his family. The Lord however, who has protected them so far, will continue to be their rock and fortress, their deliverer and their God in the midst of their enemies.

Throughout the last year the brethren continued to visit the different villages of the Badagas and other hill tribes with the gospel of Christ. Up to the baptism of Abraham they were received as in former years, some listening to them with attention, others receiving their message with indifference or objections. Since this event however, a marked change has taken place. Many who formerly appeared to be impressed with the truth, went back, and when reminded of their promise to become Christians as soon as one from among them was converted, they turn aside with horror. Br. Metz was often told that his preaching was the cause of the great drought which prevailed on the hills during the last years.

One day a respectable man interrupted Br. Metz by remarking that through his new doctrine their gods had lost much of the respect and reverence in which they were formerly held and this he said was the cause of the great drought and of all their misfortunes. Others innocently remarked, "we have not visited our temples for these last three years and yet no rain has fallen,

how is this?" Br. Metz replied, "worship with the lips avails nothing; give your hearts to the Lord! Just at this time he was interrupted by a furious tumult, caused by a body of people dragging a dead calf along with them and accusing a Toda boy of having killed it by witchcraft. Br. Metz protected the boy, and when their anger was appeased, said to them, "No wonder, that all your streams are dried up! Except you be born from above, you cannot be saved! In your present state you would turn heaven into a hell". When approaching some Badagas, whose headman was asleep close by, Br. Metz was asked, whether the latter would not go to heaven as he was so pious as to pray on his knees twice a day. He replied, that the man still was afraid of confessing Christ, and therefore that all his praying could not save him unless he accept pardon of his sins in the blood of Christ. Having afterwards an apportunity of speaking privately with this man, he asked him when he would be prepared to declare himself for Christ. He answered, "How shall my sons find wives, and my daughters husbands if I do so". Though he felt the force of Br. Metz's warning, not to love sons and daughters more than Christ, still he went away, determined as he said to wait till another had made a beginnig. But since this has been done, he keeps altogether aloof.—Br. Metz one day visited a Kurumba village. Their prayer consists in placing their hands on the nape of the neck and crying like calves. They are so dull that the plainest truths had to be repeated five and six times, before they could be brought to understand them even a little. Still they were taught, that God had made them, and his Son had shed his blood to cleanse them from their sins. When hearing of this visit to the Kurumbas, who are generally dreaded as great sorcerers, the Badagas felt much annoyed, and one of their headmen besought our missionary to expel the Kurumbas from their neighbourhood, alleging that he daily bowed his knees before the book.—This was a copy of the New Testament, which his son had received some years ago in one of our mission schools; and when it was explained to him, that God will have that all men should be saved without distinction of persons, he went away dissatisfied.—While the Badagas almost despaired for want of rain, the Kotas rejoiced at their calamity and faired sumptuously to their hearts' content on the cattle of the Badagas, which died in large numbers from want of fodder. Such is the wretched effect of heathenism among the hill tribes. Oh Lord, have mercy upon them!

Another most important step has been gained in this mission by the establishment of schools among the Badagas. Hitherto it was found nearly impossible to collect boys without offering them some pecuniary reward. During last year however our brethren succeeded in establishing four Canarese schools. They are kept by former pupils of the mission, who though heathens, themselves do not work

against the Word of God. Feeling moreover the necessity of a uniform system of school education among a tribe like the Badagas, our brethren applied for the transfer to the mission, on the grant-in-aid principle, of four Vernacular Government schools recently established on the hills. Their request having been granted, they now possess eight schools, and Br. Kittel devotes his time exclusively to visiting them. The attendance is still very small, each numbering on an average only eight pupils. This however is not surprizing, as many boys have work at home and others find employment on coffee plantations. The late conversions also tended to draw away some few from the schools. Still we trust that this beginning may soon excite a desire for learning among the Badagas, and it is hoped, that ere long these schools will be established on a firmer basis. Tamil teachers and Tamil books having been introduced in those erected by Government, they are retained for the present, though the language of the people is a dialect of Canarese.—At Kaity there is moreover a school for Christian children under a Christian schoolmaster, attended by fourteen pupils, including boys and girls. They are examined every Saturday by Br. Mœrike. Their progress, especially in the knowledge of the Word of God has been satisfactory.

The Lord be praised for the distinguished blessings with which this, hitherto sterile mission has been visited during the past year. May it prove to be but the forerunner of many more years of future blessings, when representatives from among all the hill tribes shall become united in the love of Jesus!

V. COORG.

Rev. H. Mœgling (1836) *and Mrs. Mœgling* (1844).

English School.

Rev. Ch. Richter, Headmaster. Christian Kamsika.

Catechists and Schoolmasters.

Stephanas Somaya, and Nathanael.

Communicants	3;	*last year*		10
Non-Communicants	12	-	-	5
Children	19	-	-	9
Catechumens	120	-	-	130
Parochial school, pupils	29	-	-	5
English School, scholars	90	-	-	60.

This mission consists now of three different settlements, Mercara the capital of Coorg, with the English Mission School, Almanda, about twenty miles farther South, where the Mission premises have been erected, and Mukkaty, about seven miles to the north-east of Almanda, at which place a coffee plantation has been commenced with a considerable number of Holaya families, who, as stated in last report, had joined the mission in December 1856.

The relations of the Coorg Mission to our Home Committee continuing in the same condition of suspense in which they have been for years, Br. Mœgling has formed the resolution of visiting Europe in order to effect a satisfactory arrangement in the affairs of his mission. In the meanwhile we reprint at his request the principal portions of an account of his work during the past year, which has been published in the Madras Christian Herald.

The new congregation at Mukkaty are just now (January 1858) engaged in gathering in their first crop, which is as good as could be expected for a new crop raised on waste lands. This harvest will not be sufficient, to support the people for any great length of time, but their landlord has made arrangements for giving them work whenever they are not engaged in their households or farms. Thus neither they nor I are burdened with any care. Only one rule is attended to, that he who wants to eat, must work. This is as it ought to be. One family has again with-drawn from us. There were three brothers, of whom one was so earnest in his desire to join the Christian church, and so

energetic, as to prevail on his two reluctant brothers to follow him in coming to the mission. Lawrence was the man's name, he was taken ill towards the end of the monsoon. On his earnest desire I baptized him. He lived but ten days after, and was then taken away. From the time of his death his two brothers became more and more uneasy, and at last openly declared, that they wished to join their heathen friends again. I told them that I deeply regretted their defection, but had no mind to persuade them to remain with us if they had no faith in Christ. They replied, that they knew I meant well and was kind to them, but "the Word of God", they said, "does not enter our minds". Their landlord having lent them a small sum of money, they returned it, and took their leave. I have been told since that the elder brother is much addicted to bhang, and could not give it up, and therefore withdrew from under our control. May the Lord have mercy on the poor men. Their brother has I trust found refuge with Christ, who is the life and the resurrection; but the two surviving brothers have fallen back into hopeless darkness.—I am far more surprized at the steadiness of all the rest of our company, than at the defection of this one house.

The health of the new settlement has been remarkably good. Our heathen neighbours expected, I might perhaps say—hoped that great mortality would ensue at Mukhaty. The waste farm served for many years as grazing ground to the whole neighbourhood, and the people calculated on recovering it soon again, for if many of our men had died, as they expected, they felt sure that the rest would run away. Our settlers were told that the devils of the place would kill them for abandoning their old religion and intruding on the domains of some of the chiefs of the devils. But the good hand of God has been upon the congregation, and they begin to feel, that there is power on the side of the Lord. Disease has been kept away, and—not a little to their wonder,—all the children born at Mukkaty since May last (seven in number) have been boys. Heathens would consider this fact a most auspicious omen. We may well see in this increase a token of the Lord's goodness towards the people, who now call themselves by the name of Christ.

On the 6th December I baptized ten children, who had been born within the last fifteen months, my wife and myself being acknowledged as sponsors for their christian education, in case their parents failed in their duty or died. I am afraid of hastening baptisms. The whole company would be gladly baptized any day. But I fear that it would not be for the good of the poor people, if baptism were lightly administered.—On the 4th December six couples were married in our bamboo-built church at Mukkaty. Preparatory services preceded both the wedding and the baptism. The newly married people agreed to set the example of discontinuing the use of ornaments, and I hope that the barbarous custom of adorning with silver and gold the human body, the noblest work of God—by way of improvement, it must be supposed,—will

ere long cease from among the congregation.—At the same time we rejoice in observing a marked improvement in the cleanliness and neatness of our people's dress. Much, however, remains to be done in this respect.

The Mukkaty settlers meet morning and evening for prayer in their rudely built church, and after their meals at noon, the Catechist Stephanas instructs them in the elements of Christian knowledge. They know the Lord's prayer and the creed. In Old Testament History they have got as far as the history of Jacob, and have had the Gospels read and explained to them. Once a week, if possible, I preach at Mukkaty. When I am prevented from visiting it on Sundays, I send a written sermon which Stephanas reads to the congregation in the Coorg dialect. As often as it can be done, my wife accompanies me to Mukkaty. On our wedding day, we gave the whole congregation a dinner, and coffee, and they cheerfully acknowledged that such a feast was preferable in every way to their former feastings, which were often wound up with quarrels, and succeeded by headaches and other complaints. On Christmas day our friends at Mercara gave the congregation a dinner, which was a source of great joy at Mukkaty. Our people felt themselves honored by the friendly remembrance of the great gentlemen and ladies at the capital, and gave hearty thanks. Thus in spite of the distance between Almanda and Mukkaty, we are becoming more and more familiar with our new friends, and hope that in due time our friendship will merge into true Christian fellowship.

The English School at Mercara is prospering. Since the holidays in October and November, which were succeeded in December by the great Coorg festival of the Huttare, the festival of the firstfruits,—the attendance has been less numerous and regular; but the school is fast recovering its former tone. The number of scholars is rising towards one hundred. One third of them are now Coorgs, lads of the principal families. They make fair progress, but are slower than the better class of scholars in the schools on the coast. They are especially fond of their drawing lessons, and of the instruction which Mr. Richter gives them in natural science. All opposition on the part of the leading men among the Coorgs has disappeared, and we trust that the school will in a few years tell effectually upon the minds of the Coorgs.

Contributions have fallen off, but in times like the present we cannot blame our good friends for losing sight of such a small mission. If any one, on reading these lines, blames himself, the remedy is easy. Notwithstanding the retrospect on the events of the past year furnishes abundant cause for gratitude and praise—not of man surely, but of the Lord, who in spite of our unprofitableness, continues to carry on His work of grace.

Before concluding the present account of our Indian missions we deem it right to give expression to our heart-felt gratitude for the continued assistance we have derived during the past year from the prayers and gifts of love of so many Christian friends and lovers of Jesus in India. The day of His appearing will reveal how much the blessings of last year have been due to their exertions. As to their donations they amounted to Rs. 10,842, exclusive of Rs. 3,232 yielded by several endowment funds, and Rs. 2,874 contributed towards the maintenance of several school establishments, besides Rs. 1,667 received in the form of grants-in-aid, and Rs. 783 collected from our scholars in the way of fees and fines. Thus about the fifth part of our expenditure has been raised in India.—Through the sanctifying grace of Him who has set us apart for His service in this country, we rejoice in this co-operation for the welfare of its inhabitants, and consider it a high privilege to be spent for a people whose only claim upon us consists in their ignorance of those unsearchable riches of the love of God to which all our happiness is due. We therefore confidently look forward to the future support of such of our English friends as have at heart the weal of a country committed by the Lord to their sway, and who by the events of last year consider themselves called upon to heap coals of fire on the heads of their enemies, not by a false forbearance, but by furnishing them with the bread and water of life, and thus bringing them to feel remorse like a fire burning within when they see no relief there good for each. We were much cheered of late by reading the following words of a devoted friend, who for years had labored in his various influential appointments to promote the temporal welfare of the people under his care. "Late events", he said, "have convinced me more than ever, that the Gospel alone can really benefit the land. I hope that just laws and physical improvements may make the road plain in some degree by showing the effects of Christian policy; but it is from the mission work alone that any lasting benefit can be derived; and when did Christianity ever spread without tumults and convulsions. God grant that what has been suffered, may not be in vain, that we may go forwards and not backwards, and that all our individual shortcomings hitherto may be forgiven us".—

We add with the words of Holy Scripture, that if there be any consolation in Christ, any comfort of love, any fellowship in the Spirit, any bowels of mercies, let this mind be in us which was in Christ Jesus, who when seeing the multitudes, was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd,—and said to his disciples, pray the Lord, to send labourers into his harvest. Thus for we have prayed with regard to India, Thy kingdom come!—And now when he has visited us with his judgments, to prepare his way and remove out of it that which obstructed him so as to make straight in this desert a high-way for himself; when he has come to exalt the valleys and make low the mountains and hills, to make straight the crooked and the rough places plain, that his glory may be revealed and all flesh see it together: would it be right if we were at such a time to allow our hands to hang down and give up in despair? Is it not rather a time when he calls us to strengthen the weak hands and confirm the feeble knees, so as to pray and labor as much as lies in our power that his will be done in India as well as it is done in heaven!

Mission to China.

The reports which the late Dr. Gutzlaff was in the habit of sending to Germany of his labors for the evangelization of China replete with the most cheering accounts of the happy results attending his journeys and those of his native assistants became the means of awakening a great interest for the Chinese among German Christians, and since the conclusion of the English war with China in 1842, which appeared to throw open the doors of that benighted country for the entrance of the Gospel, considerable contributions were received by the Basel and other continental missionary societies for the purpose of establishing a mission there. At the same time Dr. Gutzlaff repeatedly applied for missionaries, who were prepared to travel through the length and the breadth of the provinces of this vast country, and to preach the Gospel, as well as to superintend and direct the labors of a considerable number of assistants he had collected. After long and

mature consideration the committee of the Basel society could not help seeing in these circumstances a call from the Lord, and in 1846 two brethren, Hamberg, and R. Lechler, were set apart to go forth to China and there commence a mission. They were charged to leave educational and literary operations as much as possible to other societies, and for the beginning at last to devote themselves exclusively to itinerating as soon as they had sufficiently mastered the language. With great zeal they entered upon the work, and though beset with many difficulties, their studies and labors were richly blessed. They found access to the people, especially in the Sinon district, to the north of the island of Hongkong. In 1852 Br. Winnes was sent to their assistance. In 1853 a regular station was established at Pukak in the Sinon district, about twenty-five miles north of Hongkong. In 1854 this mission was deeply afflicted by the loss of several of its laborers. On the 27th April Br. Lechler had the grief of seeing his partner taken from his side by dysentery within little more than a month after his marriage. On the 13th May Br. Hamberg, the most gifted and experienced of our missionaries in China was carried off by the same disease. His loss was the more painful, as he was uncommonly well versed in the language of the people and eminently blessed in his work, upwards of a hundred Chinese having been led by him to put their faith in Christ crucified. His widow and both her children were likewise so dangerously ill that they were compelled to leave the country. On the voyage home, Mrs. Hamberg's eldest child was called to its rest, and subsequently she herself with her only surviving child soon followed her eldest child to the grave.

The work of our brethren in China however continued to prosper. At the beginning of 1855 the church under their charge numbered 175 baptized Chinese. Of these 19 lived at Pukak, the head quarters of the missionaries, 87 at Lilong, an outstation about three miles farther north, 31 on three other outstations in the neighbourhood, and 38 in more distant parts of the province and on Hongkong. At the beginning of 1856 they amounted to 180, and a number of doubtful Christians who lived scattered over the province in every loose connection with our brethren were no longer taken into account. In the

chapels of Pukak and Lilong divine service was regularly held by our brethren. At both places they had schools attended by the sons of their converts. English was introduced and proved an important means of enlarging the mind of the pupils hitherto confined within the narrow bands of Chinese self-sufficiency. Even a girl's school was opened at Lilong, this was a great step when we consider the aversion the Chinese have to educating females. Notwithstanding the difficulties our brethren had to contend with chiefly from the obstenacy of the Chinese and the great poverty of most of their converts, they saw the result of their labors in the Christian walk and consistent practices observed by many of their people. The relation in which they stood to the heathen neighbours around was also improving. Though still excluded from the interior of Pukak, the aid they had it in their power to afford to many of the inhabitants especially in days of sickness, did not fail to excite a kinder feeling towards them. At other places in the vicinity they were well received, and a fifth outstation was erected in connection with Pukak.

About that time our missionaries saw another most promising door opened to them. One of their most devoted native assistants, Tshonghin, a native of Tshonglok, about 150 miles to the north-east of Pukak, undertook in August 1855 a third voyage to carry the gospel to his countrymen. With a bag well stocked with books, such as Scripture parts, Bible Stories, Milne's sermons, catechisms, he set out, and after a journey of eighteen days reached a village of Tshonglok, where his sister lived with her husband. Here he made a stay of three days, visiting most families to speak to them of the salvation of their souls and distribute books. To his great joy his sister and her husband removed all idols from their house, and the whole family consisting of seven souls, listened attentively to him. From this place he turned his steps to his native village, where he was much grieved by finding his mother had died. He found two native Christians, formerly baptized by Br. Hamberg, residing their faithful to their profession, in the midst of their heathen neighbours. Both being stone-cutters, they had received no education whatever; still they had learnt by heart the most important portions of a Christian catechism, and took

advantage of any opportunity to discuss religious subjects with their friends. They felt much refreshed by Tshonghin's visit.—At Tshamhang, another village of Tshonglok, the catechist met with a most encouraging reception. Here two other converts, Tshisy and his son Tsingy, baptized by Br. Hamberg at Pukak some years ago, resided with their family, consisting altogether of nine souls. Both possess some education, and Tsingy had attended the Pukak mission school for a whole year. The whole family had renounced idol-worship and were in the habit of holding daily family prayers, which were regularly conducted by their father Tshisy since his return from Pukak. On Sundays a number of Chinese used to assemble, to whom Tshisy would read and briefly explain portions of Holy Scripture, concluding with prayer. Catechist Tshonghin devoted himself especially to these people, and in December returned to Pukak with the message that many were anxious to receive baptism and have a missionary residing among them, and that the headmen of the village had promised not to hinder the establishment of a mission at the place, though they were unable to guarantee its security.

From Tshonghin's reports we extract some farther accounts of persons he had occasion to speak to on his journey. Tshausy had heard the Gospel of Christ, and convinced of its truth, removed his household idols, and no longer took part in the worship of his ancestors. His wife, three children, and a young brother consented to follow his example, while his father declared, that he did not wish death to separate him from his ancestors but preferred to rest by their side, adding at the same time, that he would not interfere with his children if they thought they had found a new and better way. Tshausy and his family were instructed by Tshonghin in the rudiments of Christian faith. He and his wife determined to give their daughters in marriage to such only as believed in the true God.—Tshungmu is a physician, and well practised in the Chinese manner of inoculating small pox, which is done by blowing into the nose of the children a powder prepared from the crusts of the dried-up pustules. On becoming acquainted with the Gospel, he cast away his idols, and when practising inoculation never permitted the people to worship Quanquim, the tute-

lar goddess of children, but exhorted them to trust in the true God. When attending the sick, he seized the occasion to speak to them of the Christian faith. The catechist received frequent applications for books, which had been recommended by this physician.—Tshongwongky, a Chinese graduate, and his brother, both relations of Tshonghin acknowledged the insufficiency of the system of Confucius especially concerning the state of the soul after death. When the catechist told them that every one who did not believe in Jesus Christ, was in bondage, they were deeply moved; but hearing of the only way of salvation, they felt so afraid of the many difficulties with which it seemed beset, that they preferred the worship of Confucius. Still the old doctor erected in his house an alter to the true God, as he said, to show him respect by burning incense and performing various ceremonies. Another doctor, about eighty years of age, showed no inclination whatever to abstain from worshipping idols and ancestors, yet accepted a paper with the ten commandments printed on it, which he pasted to the wall in his room, placing an incense urn under it, in order to worship, as he said, the God called Jehovah. At Tshonghin's remonstrances he removed the urn.

Such are a few instances of the manner, in which the gospel of Christ has hitherto been received in China. Notwithstanding the great opposition encountered our missionaries were enabled to advance further and further into the stronghold of the enemy, when the present war with China subjected them to such severe trials as to threaten the very exellence of the mission and make them think that all their previous prayers and labors were lost. At the outbreak of the war, the governor of Canton offered a reward for the head of every European brought to him. Br. Lechler having at the time some affairs to attend to on Hongkong, Br. Winnes was left alone at Pukak surrounded by enemies. These, anxious to secure the offered prize, made him a prisoner together with Br. Lobstein, a Rhenish missionary, who had just arrived only in time to join Winnes in his flight to Hongkong. Lobstein at once informed the Rev. Mr. Irwin of their situation by despatching two converts to Hongkong. They reached the place in safety, and Mr. Irwin together with Br. Lechler called immediately on

the governor, who with the greatest readiness at once took the necessary measures for the deliverance of our brethren. The same evening—it was on Saturday the 8th November 1856,—a steamer with eighty soldiers was sent off to the continent, and the troops were ordered upon landing to push forward to Pukak, guided by Br. Lechler. On Sunday afternoon at 2 o'clock they reached the mission house.—In the meantime Winnes had desired the headmen of Pukak to negotiate with his captors for the payment of a ransom. A thousand ounces of silver being asked, but refused, the enemies stormed the house, breaking the doors with force, and assaulted the missionaries with their swords and spears. Lobstein managed to escape and hide himself in a thicket, until he was discovered by a confidential servant, who furnishing him with a Chinese dress, helped him on to the coast. After many adventures and escapes he reached Hongkong in safety.—Br. Winnes was now alone in the same room with his enemies, who began to ransack the house and rob whatever they could lay their hands upon, clothes, watch, furniture, in short every thing except the books, which they left untouched, at last the headmen concluded an arrangement with the robbers for 240 dollars, which Winnes promised to pay on condition that he was set at liberty. They on the other hand agreed to take him halfway to Hongkong, if he would prevent any punishment being inflicted upon them or upon Pukak. The headmen promised moreover on this condition to take care of the remaining property of the mission. These affairs were so far settled, when the British troops together with Br. Lechler arrived. Though the officers were much opposed to this agreement, our brethren preferred to pay the ransom in order to make good the promise given by Winnes, and ensure greater safety for their converts, who together with the mission premises would otherwise have become the object of revenge. On Monday morning at 4 o'clock Hongkong was reached again. Since then our brethren have resided on that island looking forward with anxiety to the time when they will be permitted to return to their flock. In the meanwhile they labored among the thousands of Chinese around them, assisting other missionaries in their schools, visiting the prisons, and preaching the Gospel wherever an opportunity offers.

An intimate intercourse with their converts is kept up by such as come to visit them, and by a regular correspondence. The word of God is not bound, though his messengers have been banished. As by the Chinese revolution, so also by the present war, this mission has arrived at a crisis, the result of which human sagacity is unable to predict, while faith knows for certain that it is one of the throes, through which God effects the regeneration of China, and leads its inhabitants from death to life.

Missions to Bengal and Assam.

At the same time that the Basel Committee resolved to send missionaries to China, an arrangement was entered into, proposed by an old and experienced missionary, brought up in the Basel Seminary the late Dr. Hæberlin, for the establishment of a mission in Bengal. Dr. Hæberlin having succeeded in forming an association of Christian Friends for its support, the brethren Bion, Merk and Bost were sent out in 1846 to join him, and were succeeded in 1847 by the brethren Supper, Hesselmeyer, J. Meyer, Lehmann, and G. C. Dæuble. Notwithstanding many trials of faith, the Gospel was preached by several of the brethren with great fervent and devotion, and a small church gathered in the neighbourhood of Dacca. New stations were occupied, and Assam was taken up as a fresh field of operation. But the mission was not so steadily supported by Christian friends on the spot, as it had been anticipated. It became more and more involved in pecuniary difficulties, increased by a financial crisis under which our Home Committee labored at the time. In 1849 Dr. Hæberlin died. The brethren Bion and Supper joining moreover the Baptish Missionary Society, the mission was broken up. The services of the brethren Merk, Bost, and Meyer were transferred to the Church Mission. While both the latter have since retired from the mission field, Br. Merk found a new sphere of labor at Kangra, one of the Church Mission's Himalaya stations. Br. Hesselmeyer being maintained by a missionary association in Assam, continues to preach the Gospel at Tezpur and its vicinity. Br. Lehmann joined his brethren on the

Western Coast, where he is now the headmaster of the English Mission School at Cannanore. Br. Dæuble subsequently followed the example of the brethren Bion and Supper, and joined the Baptists. In 1853 he finished his course in faith at Nowgong in Assam.—In this manner the Lord disposed of this mission, which like a lottery had been cast into his lap. Though it did not meet with his sanction as such, it was a means of increasing the number of laborers in India, and calling some sinners to repentance. Blessed be his holy name even for this most instructive failure.

The Home Affairs of the Basel Society.

In order to complete the sketch which it has been our object to lay before our readers in the present Report we must not forget to make mention of some of the most importaut changes which have taken place at home since the formation of the society, and of the support our work has met with on the European continent.

In December 1838 the Rev. Chr. Blumhardt, the principal manager of the affairs of the Society for upwards of twenty-two years, departed this life. A pattern of wisdom and caution, he appeared to have been especially prepared by the Lord for the difficult task of conducting the first German missionary institution of this century through a generation careless of religion, opposed to vital godliness, and scornful of every undertaking originated by the so called superstitious, bigoted, and narrow-minded pietists. Under his fostering care the society gained ground in public esteem and confidence. Missions were successively commenced under his direction in the provinces of the Caucasus, in Western Africa, and in India; and though it became necessary to discontinue the first, and the African mission was apparently lying in its last struggle at the time of his death, one single missionary being left on the field, while twelve of his former pupils had laid down their lives in its establishment, and the Indian mission was still in its infancy, (only Mangalore and Dharwar being at the time occupied,) yet the foundation was laid for more extended action, and Mr. Blumhardt left the society prepared for the contemp-

lation of enterprises, which it would have appeared adventurous so much as even to dream of during an earlier period of the mission's existence. His discernment of character, and his tact in managing people, seldom failed. Ever busy in removing from afar difficulties and offences, unnoticed by others; ever watchful in seizing events favorable to the advancement of the cause of the Mission, patient and even tempered to an extraordinary degree, firm in his own resolves and principles, but sensitively cautious of offending or provoking others, he did his work with the harmlessness of a dove and the wisdom of a serpent.

In 1839 he was succeeded by the Rev. W. Hoffmann, who distinguished above many by boldness of faith and largeness of views, carried the bark of our mission out of the safe harbour of small and cautious beginnings to the high seas whither large ships alone are wont to venture. When in 1849 after nearly eleven years of indefatigable labor he was forced by bad health to retire from his post, he left our West African mission re-established on a new foundation, and extended to two stations. Ten new stations had been occupied on the Western coast of India, and new missions commenced to China and Bengal. The seminary at Basel had received a most important addition by the establishment of a preparatory institution for the probation of such young men as apply every year for admission into the mission college. His exertions were especially blessed in awakening a more general interest in the mission cause. A society for female education in heathen countries was formed at Basel under his direction, to labor hand in hand with the missionary society. Colporteurs with appeals reminding Evangelical Christians of their duty of co-operating for the conversion of the gentiles, with maps representing in strong colours the present religious state in different quarters of the world, were sent forth in every direction. New auxiliery societies were called into existence, and missionary anniversaries became more frequent throughout Protestant South Germany and Switzerland. Contributions considerably increased in consequence. While in 1841 they amounted to about 3900 pounds only in 1845 they reached the sum of 10722 pounds, and though a reflux set in since the prevalence of distress

in South Germany on account of the revolution and famine, yet the annual receipts continued on an average to amount to 9800 pounds.

This period of expansion was followed by a system of consolidation under the direction of our firm and energetic principal, the Rev. J. Josenhans, to whose care the affairs of our mission were entrusted on Dr. Hoffmann's retirement in 1849. Since then the missions in Africa and China have cast deeper root and commenced to bear fruit while the Bengal mission was dissolved. Through Mr. Josenhans' visitation of our Indian stations from October 1851 to May 1852 a new and more comprehensive system of administration and management was introduced, and the way prepared for the establishment of several new settlements in connection with the fields already occupied. At Basel a third institution was erected, providing the children of our missionaries with a suitable home, from which they attend the school establishments of the town, and thus at the same time are brought in contact with other children. A new and more regular source of contributions was opened by the formation of half-penny associations, consisting of members who agree to pay every week a half-penny towards the funds of the society. This new scheme was so well received, that in 1856 it had already yielded 5400 pounds.

The labors which devolved on the Committee, at their weekly meetings, and particularly on the Principal, so rapidly increased in the course of time, that special sub-committees were formed for the management of the finances of the Society, the Industrial Department in connection with our missions, the Children's Home, and the half-penny collections, were made over te the management of the Principal, who is allowed several assistants to help him such as an editorial Secretary and several Travelling Agents; these latter are generally missionaries, who have been forced by sickness to abandon their work abroad and return to Europe. These all assist Mr. Josenhans in sustaining and extending the interest for the mission cause on the European continent, while in the management of the two institutions for the education of missionaries he is supported by six resident teachers, besides several assistant teachers from the town.

Upwards of three hundred missionaries have gone forth from these institutions since their establishment. About ninty of them have been called to their rest; sixty-six continue in the service of the Basel Society, while sixty-one are employed by other societies, and upwards of fifty labor among the Germans in South Russia and North America. According to the last accounts seventy-four young men are now under training in both institutions. Every year fifty and more applications for admission are received. The candidates are desired to furnish a short memoir of their former life, together with the necessary testimonials. The committee select such as they believe to be converted and fit for mission-work to the number of fifteen and more. Two years in the preparatory institution, and four in the theological Seminary is the period fixed for their education, which however under certain circumstances is often considerably abridged. — The Children's Home contains at present twenty-two sons and eight daughters of missionaries.

The auxiliary societies and their anniversaries are visited as regularly as possible by delegates from Basel, while the Basel anniversaries form on a reduced scale a counterpart to those in London in the month of May. They are generally held in the week, in which June closes and July begins. On the preceeding Sunday sermons are preached in all the churches of the town bearing on the advancement of the Lord's kingdom upon earth. On Monday the Protestant Union of Switzerland has its anniversary, and a conference is held on the subject of the distribution of the Scriptures. Tuesday is set apart for the anniversaries of the Friends of Israel Union formed in 1821, and the Basel Bible Society, established in 1804. Wednesday and Thursday are devoted to foreign missions. On Wednesday forenoon the students of the seminary are examined, and the association for female education in heathen countries have their public meeting. In the afternoon the first public meeting of the Missionary Society is held, when the annual report is read, followed by several addresses. Thursday morning is occupied with a conference for the discussion of mission subjects, while the second public meeting of the society takes place in the afternoon, in which after some more addrssses the newly

appointed missionaries are solemnly set apart by prayer and laying on of hands. On Friday the friends of the Gospel meet at Beuggen, nine miles farther east, where in 1820 an asylum for distitute children and a training institution for pious schoolmasters was established. The anniversary of this highly blessed seminary, a forerunner and representative of the inner mission work, befittingly concludes the annual series of the Basel anniversaries, which for many years past have become a gathering point for living Christians in Switzerland and South Germany as well as Western France, while visitors from North Germany and even from England, Sweden, and Russia are met there, and it may not be out of place, if we seize this opportunity of drawing the attention of our Indian friends to these annual seasons of refreshing, which have proved so useful in reviving and sustaining among continental Christians the consciousness of the communion of Saints.

For the purpose of advocating the cause of missions in general, and of diffusing authentic knowledge of the proceedings of the Basel mission in particular, annual Reports are published in German and French, a Missionary Magazine and the Evangelical Heathen Messenger are edited every month in German, while a French periodical, "la Voix des Missions," appears every three months. A Basel mission Atlas has been lately issued, and Missionary Tracts as well as Illustrations of Missionary Scenes have been prepared in both languages to stir up and nourish a deep rooted sympathy among all classes of Protestant Christians for the work in Heathen countries, and many, who were afar off, have thus been brought nigh and in reading of others learnt to care for the salvation of their own souls.

We conclude with a few words about the present financial position of our society. We acknowledge with humble thankfulness the goodness of our Lord, who has so abundantly provided for all our wants during the past year. When in 1852 it was scarcely expected that the receipts of our Society would ever exceed the sum of 10000 pounds, and at that time a debt of 2000 pounds pressed heavely on our Society, and in 1844 a deficit of upwards of 1000 pounds greatly increased the difficulty, the receipts in 1855 amounted to 18,200 pounds, and in 1856

to 23,340 pounds. This increase was due especially to the blessing which the Lord had laid upon the half-penny collections, and the munificent present of a friend in Basel of 100000 francs (3773 pounds) as well as to the increased support which our work met with in India. Thus our unbelief was put to shame. Sufficient means were placed in our hands not only to cover former deficiencies, but also to provide for considerable extraordinary charges which had become requisite owing to many vacancies in the ranks of our missionaries calling for an unusually large number of new laborers, and the necessity for purchasing new premises for our three mission institutions at Basel, those hitherto occupied having been rendered unappropriate owing to the establishment of a central railroad station in the immediate vicinity. — So far the Lord has helped us and we are constrained to acknowledge in these figures a message addressed to every one connected with our mission by the Lord himself whose the silver and the gold is. Except He build the house, we labor in vain that build it. It is vain for us to rise up early, to sit up late, to eat the bread of sorrow. Our help cometh from the Lord, to whom all power is given in heaven and in earth, and who is with us alway even unto the end of the world. It is He, who desires us to go forward and increase our exertions for the advancement of his kingdom in proportion to the means with which he has entrusted us. The present is not a time to weary in well doing, so much the more as we see His day approaching. If ever, now is the time when he desires us to consider one another, to provoke unto love and to good works, and to pray and labor in vital fellowship with the Spirit and the Bride for the coming of Him who as distinctly says to us as to his servants of old, "Surely, I come quickly." Amen. Even so come, Lord Jesus!

CENSUS OF THE MISSIONS

OF THE

BASEL EVANGELICAL MISSIONARY SOCIETY.

NAMES OF MISSION STATIONS.	Established in	Missionaries.					Schools								Congregations					Totals		
								Boarding Schools				Vernacular Schools										
		Brethren	Sisters	Catechists & Schoolmasters	Schoolmistresses	Heathen Schoolmasters	Preparandi	Boys	Girls	Christian Day Scholars (Boys and Girls)	English Scholars	Boys	Girls	Total	Communicants	Non-Communicants	Children	Total	Catechumens	Members of the Church and Catechumens.	Schoolmasters & Scholars not belonging to the Church	Grand Total
INDIA.																						
I. The Canara Stations.																						
1. Mangalore	1834	10	2	7	2	5	11	0	68	54	150	75	30	388	253	21	207	481	34	515	260	775
2. Mulky	1843	3	1	2	0	0	0	50	0	20	0	0	0	70	64	2	103	169	8	177	0	177
3. Udapy	1852	3	1	3	0	0	0	0	0	27	0	0	0	27	52	13	54	119	13	132	0	132
Total:		16	4	12	2	5	11	50	68	101	150	75	30	485	369	36	364	769	55	824	260	1084
II. Southern Mahrattha Stations.																						
1. Dharwar	1837	2	1	1	0	4	0	0	0	9	0	180	0	189	15	3	19	37	3	40	184	224
2. Hubly	1839	2	1	2	0	3	0	0	0	7	0	220	15	242	14	2	17	33	3	36	238	274
3. Bettigherry	1841	2	1	1	1	4	0	0	22	5	0	214	0	241	10	0	29	39	2	41	218	259
4. Malasamudra	1841	2	1	2	0	0	0	24	0	5	0	0	0	29	20	1	38	59	5	64	0	64
5. Guledagudda	1851	1	1	1	0	0	0	0	0	13	0	0	0	13	20	1	21	42	2	44	0	44
Total:		9	5	7	1	11	0	24	22	39	0	614	15	714	79	7	124	210	15	225	640	865
III. Malabar Stations.																						
1. Cannanore	1841	4	2	17	2	6	0	0	54	65	115	320	0	554	199	38	154	391	20	411	500	911
2. Tellicherry	1839	3	1	7	0	2	8	43	0	9	154	80	0	294	76	4	87	167	3	170	241	411
3. Chombala	1849	2	1	4	2	2	0	0	0	45	0	75	0	120	61	3	60	124	15	139	77	216
4. Calicut	1842	4	1	9	1	5	0	0	50	31	0	140	0	221	155	47	134	336	38	374	145	519
Total:		13	5	37	5	15	8	43	104	150	269	615	0	1189	491	92	435	1018	76	1094	963	2057
IV. Nilagiri Station: Kaity	1846	3	1	2	0	7	0	0	0	14	0	64	0	78	6	4	19	29	0	29	72	101
V. Coorg Stations	1853	1	1	4	0	2	0	0	0	29	90	0	0	119	3	12	19	34	120	154	92	246
Total of Indian Stations:		42	16	62	8	40	19	117	194	333	509	1368	45	2585	948	151	961	2060	266	2326	2027	4353
WESTERN AFRICA.																						
I. Akkra Stations.																						
1. Christiansborg	1845	4	2	2	0	0	0	0	0	45	0	0	0	55	59	0	20	79	0	79	35	114
2. Abokoby	1854	2	2	2	0	0	0	0	10	15	0	0	0	15	35	6	36	77	18	95	5	100
II. Akuapim Stations.																						
1. Abudé	1847	1	1	2	0	0	0	0	0	16	0	0	0	16	14	0	5	19	0	19	11	30
2. Akropong	1844	5	4	3	0	0	14	11	18	53	0	0	0	96	60	4	28	92	8	100	54	154
III. Akim Station: Gyadam	1854	3	1	1	0	0	0	0	0	0	0	0	0	0	2	0	0	2	0	2	0	2
Total of African Stations:		15	10	10	0	0	14	11	28	129	0	0	0	182	170	10	89	269	26	295	105	400
CHINA.																						
1. Pukak Station	1853	2	0	5	1	0	0	0	0	24	0	0	0	24	114	0	36	150	21	171	0	171
2. Tshonglok Outstation	1856	0	0	1	0	0	0	0	0	0	0	0	0	0	6	0	2	8	100	108	0	108
Total of Chinese Stations:		2	0	6	1	0	0	0	0	24	0	0	0	24	120	0	38	158	121	279	0	279
Grand Total:		59	26	78	9	40	33	128	222	486	509	1368	45	2791	1238	161	1088	2487	413	2900	2132	5032

Expenditure of the Mission.

DURING THE YEAR 1856—1857.

	Rs.	As.	Ps.
Expenditure of 30 Brethren, 14 Sisters	23,277	15	1
Journies, including 2 home passages	11,022	8	3
Moonshees	595	14	0
Catechists	5,428	2	8
Postage	954	10	7
Libraries	326	15	3
Buildings and Repairs	17,204	13	2
Catechists Institution at Mangalore	351	0	3
Boys Institutions	3,400	4	8
Girls' Institutions	6,251	3	7
English Schools	12,243	11	7
Vernacular Schools	3,902	3	5
Church Expenses	4,461	4	4
Taxes	341	11	6
Printing Establishments	2,599	6	10
Agricultural Outlay	3,485	11	2
Interest	120	0	0
Sundries	1,064	0	2
Total Rs.	97,031	8	6

E. & O. E.

Mangalore, 31st October, 1857.

G. Pfleiderer.

SUBSCRIPTIONS AND DONATIONS,

FOR THE MISSION.

Received from November 1856 to 1857.

MANGALORE.

ACKNOWLEDGED BY BR. PFLEIDERER.

Remitted to Messrs. Parry & Co. Madras.

	Rs.	A.	P.
H. T. Church Esq. Singapore	40	0	0

Remitted to Messrs. Lyon Bro's & Co.

J. Bosanquet Esq. Bombay	100	0	0
Collected by Rev. C. W. Isenberg, Bombay.			
Genl. Lester	50	0	0
W. W. Peyton Esq.	15	0	0
Dr. Leith	200	0	0
A. Bosanquet Esq. thro' Rev. G. Candy	50	0	0
The Right Honorable Lord Elphinstone	100	0	0
J. F. Molesworth Esq. Poonah	200	0	0
H. Hebbert Esq. C. S.	100	0	0
J. M. Harrison Esq. Poonah	100	0	0
A. Bosanquet Esq. C. S. Ahmedabad	100	0	0
C. E. F. Tytler Esq. C. S. Ahmednugur	100	0	0
Lieut. M. A. Sweny, I. N. Bombay	100	0	0
A Friend	50	0	0
Messrs. A. H. Huschke & Co.	50	0	0
Hon'ble A. Malet Esq. C. S.	50	0	0
J. Hunter Esq.	50	0	0
J. H. for R. Brown Esq.	50	0	0
G. Wallace Esq.	50	0	0
Mr. Chapman, Nasik	50	0	0
R. W. Hunter Esq. C. S. Tannah	50	0	0
Lieut. Col. Phayre, Bombay	50	0	0
H. B. Boswell Esq. C. S. Tannah	30	0	0
Capt. Willoughby, Poona	30	0	0
Rev. G. Candy, Bombay	25	0	0
J. Campbell Esq.	25	0	0
Rev. C. C. Menge	30	0	0
G. C. Bombay	20	0	0
Rev. C. W. Isenberg J. K. M.	20	0	0
H. L. Anderson Esq. C. S.	20	0	0
D. J. Kennelly Esq. J. N.	20	0	0
Dr. H. Miller	20	0	0
Dr. Mead	20	0	0
A. Taylor Esq. Tannah	20	0	0
Rev. A. White, Bombay	15	0	0
Dr. Craig, Aden	15	0	0
Maj. Mylne, Bombay	15	0	0
J. D. Faithfull Esq. Bombay	10	0	0
W. Blowers Esq.	10	0	0
J. F. Remington Esq.	10	0	0
W. Campbell Esq.	10	0	0
R. J. Young Esq.	10	0	0
Rev. C. F. Schwarz, Jooneer	10	0	0
Mr. Graham, Nasik	10	0	0

	Rs.	A.	P.
F. Hutchinson Esq. Bombay	10	0	0
Rev. Dr. Fraser	10	0	0
A Friend, Bombay	6	0	0
W. H. Payne Esq.	5	0	0
E. L. J.	5	0	0
A. Fouley Esq.	5	0	0
Lieut. Finch	5	0	0
T. E. Darke Esq.	5	0	0
G. H. Wright Esq.	5	0	0
Mr. Dickinson, Jooneer	5	0	0
Mr. Sanderson, Dsharungaum	5	0	0
Rev. Narayan Sheshadri	4	0	0
R. N. Latimer Esq. Nasik	3	0	0
Rev. J. Bunter, Jooneer	1	0	0

RECEIVED IN MANGALORE.

Sub. F. N. Maltby Esq. Sept. 1856—Aug. 1857.	600	0	0
W. Lavie Esq. Nov. 1856—Oct. 1857.	120	0	0
Don. W. Fisher Esq. C. S.	150	0	0
A. Hall Esq. C. S.	200	0	0
J. D. Robinson Esq. C. S.	50	0	0
E. D. Binny Esq. C. S.	50	0	0
Maj. C. W. Hodson, 16th M. N. I.	100	0	0
Maj. G. Carr 16th „	200	0	0
Lieut. W. Gompertz „	50	0	0
dito. thro. Mr. Haller	22	0	0
J. R. Kindersley Esq.	120	0	0
A Wellwisher	50	0	0
Brigr. P. Thomson	100	0	0
M. D. Meppen Esq.	25	0	0
Dr. J. Brett	81	0	0
in monthly contbr.	210	0	0
Dr. H. Gundert	200	0	0
J. Bösinger Esq. Proceeds of Photography	45	0	0
Dr. Sperschneider, Trivandrum thro. Col. R. Faunce, 2d Regt.	5	0	0
Rev. T. Kübler, Madras	5	0	0
S. Müller Esq.	75	11	2
J. McIntyre Esq.	50	0	0
Rev. Mr. Morris, for the Girls School	10	0	0
Mr. J. Ball	5	0	0
Rev. A. Stern, thro' Rev. A. F. Lacroix	10	6	10
Mangalore Native Congregation	14	3	2

HOOBLY.

ACKNOWLEDGED BY BR. MÜLLER.

G. Stanger Esq.	20	0	0
Native Congregation	18	0	0

MALASAMUDRA.

ACKNOWLEDGED BY BR. LEONBERGER.

Native Congregation	3	12	0

BETTIGHERRY.

ACKNOWLEDGED BY BR. WÜRTH.

Native Congregation	3	2	5

GULEDGUDDA.

ACKNOWLEDGED BY BR. KIES.

Maj. J. G. Balmain	100	0	0
Capt. Scott	25	0	0

DHARWAR.

ACKNOWLEDGED BY BR. KAUFMANN.

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Arthur W. Jones Esq. Bo. C. S.	100	0	0
J. Melville Esq. Bo. C. S.	25	0	0
Mr. Jukes	15	0	0
C. M. E. Glasford Esq. for Vern. Schools	5	0	0
J. B. Pemberton Esq.	5	0	0
Stewart S. J. Gordon Esq. Bo. C. S.	50	0	0
T. Ogilvy Esq. Bo. C. S. for the Mission	50	0	0
„ for Vern. Schools	50	0	0
E. Mahaffy Esq. M. D.	20	0	0
Native Congregation	6	14	0

KAITY.

ACKNOWLEDGED BY BR. MŒRIKE.

Mission Box	0	15	7
Col. Beaumont	20	0	0

	Rs.	A.	P.
Col. Woodfall	40	0	0
Jackataliah Brethren	20	0	0
For marrying a Couple	10	0	0
Dr. Maitland	46	0	0
Messrs. F. & H. Groves	30	0	0
F. Orme Esq.	150	0	0
E. B. Thomas Esq.	25	0	0
do. for Schools	5	0	0
Lieut. Haig	28	3	6
Capt. Hoare	25	0	0
Maj. Minchin	100	0	0
Miss Minchin	12	0	0
Capt. Falconer	20	0	0
Mr. W. Scott	5	0	0
Kaity Christians	0	11	8

CALICUT.

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H. D. Cook, Esq. to Sept.	90	0	0
Capt. Crowther	6	0	0
Capt. Barnes	5	0	0
C. J. M. Dixon Esq.	100	0	0
G. Glasson Esq.	100	0	0
W. Goodwyn Esq.	60	0	0
Capt. Haultain	13	0	0
W. Holloway Esq.	20	0	0
J. Hodges Esq.	15	0	0
T. Onslow Esq.	30	0	0
W. Robinson Esq. for Schools	100	0	0
" for the Mission	100	0	0
E. B. Thomas Esq.	5	0	0
E. C. G. Thomas Esq. Nov. 1856—Aug. 1857.	200	0	0
A Native Christian	7	0	0
Rev. Dr. Schmid	9	0	0
Mrs. Schmid	8	0	0
D. Schmid Esq.	9	0	0
Native Congregation	6	8	1

CHOMBALA.

Acknowledged by Br. Müller.

Native Congregation	11	10	2

TELLICHERRY.

Acknowledged by Br. Irion.

J. Hodges Esq.	20	0	0
Mr. J. H. Schmid	12	0	0
T. Machell Esq.	15	0	0
Mr. W. Graham	20	0	0
Dr. P. H. West	35	0	0
Native Congregation	16	3	0

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Madras.

Hon'ble W. Elliot Esq.	100	0	0
C. F. Chamier Esq.	20	0	0
Lieut. P. P. O'Connell, Nov.—June 1857. 8 months 25 Rs.	200	0	0
Dr. E. W. Eyre	36	0	0
T. J. Knox Esq. Girls Institution	100	0	0
C. F. Shubrick Esq.	100	0	0
Thro' him from W. Dowdeswell Esq.	15	0	0
" " Dr. Short	10	0	0
F. H. Goldie Esq.	50	0	0
H. Stokes Esq. for 1857	300	0	0
From a Friend, thro. Rev. A. H. Alcock	30	0	0
C. W. Bird Esq.	10	0	0
Thro' him from Mr. Holdens.	3	0	0
" " Mr. Gordons	3	0	0
Maj. F. S. Gabb	25	0	0
H. Newill Esq.	40	0	0
Thro' him from C. G. Master Esq.	20	0	0
" R. W. Barlow Esq.	15	0	0
" H. Tulloch Esq.	15	0	0
A Friend	12	0	0
Lord Harris	50	0	0
Col. Lawrence	50	0	0
Dr. Goodall	10	0	0
Capt. Tripe	5	0	0
Capt. Bruce	20	0	0
Capt. Puckle	5	0	0
Dr. Cleghorn	20	0	0
By Rev. A. F. Lacroix, Calcutta.			
Maj. Genl. J. Parsons	50	0	0

	Rs.	A.	P.
By Lyon, Brother's and Co. Bombay.			
Dr. H. Goodall, Mhow	15	0	0
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W. H. Lawson Esq. Cochin	10	0	0
Lieut. W. Gompertz 16th. M. N. I.	50	0	0
C. Reade Esq. Cuddalore	50	0	0
Brig. Lawrence, Trichinopoly	50	0	0
Dr. A. Goodall, Bangalore	20	0	0
H. Cowie Esq. Calcutta	20	0	0
By T. N. Chase Esq. Masulipatam.			
J. J. C.	10	0	0
M. C. C.	100	0	0
T. N. Chase Esq.	50	0	0
F. H. Crozier Esq. Nellore.	50	0	0
By Dr. W. Hilbers, Hoonsoor.			
D. Maty	5	0	0
W. Taylor	5	0	0
W. Karr	2	0	0
R. Blafild	2	0	0
J. Stevens	1	0	0
Dr. Hilbers	25	0	0
Maj. H. J. Brockman, Bangalore.			
Mrs. Nelson	3	0	0
Mr. James	10	0	0
Lieut. J. S. Brock	10	0	0
Col. Begbie	10	0	0
Maj. H. J. Brockman	50	0	0
By Garrison Surgeon W. G. Davidson, Trichinopoly.			
Maj. Phillott	15	0	0
Dr. Davidson	20	0	0
By G. A. Harris Esq. Chittoor.			
Mr. W. S. Whiteside	3	0	0
W. Harper Esq.	30	0	0
G. A. Harris Esq.	10	0	0
By Capt. A. J. Bruce, Toomkoor.			
Maj. Hervey	40	0	0
W. J. Addis Esq.	20	0	0
G. C.	20	0	0
W. Charlesworth	5	0	0
From a Friend	5	0	0
W. Lacey	10	0	0

	Rs.	A.	P.
By Maj. J. E. Halliday, Bangalore.			
Capt. A. J. Bruce	25	0	0
Dr. H. Cleghorn	50	0	0
E. B. Bruce Esq.	5	0	0
Maj. H. D. Sheppard	10	0	0
Lieut. J. W. Orr	5	0	0
Mrs. Puckle	10	0	0
Mrs. Whitlock	5	0	0
Capt. Kennedy	5	0	0
Col. F. A. Grant	20	0	0
Maj. J. E. Halliday	20	0	0
By S. N. Ward Esq. Ootacamund.			
Capt. P. Francis	50	0	0
J. A. Boswell Esq.	50	0	0
S. N. Ward Esq.	100	0	0
By G. A. Harris Esq. Chittoor.			
From Mr. Whiteside and himself	13	0	0
F. H. Crozier Esq. Nellore	20	0	0
By Surgeon T. White, Secunderabad.			
Lieut. H. B. Smith 2d E. L. I.	100	0	0
Surgeon T. White	100	0	0
R. D. Parker Esq. Madura	50	0	0
Capt. C. E. Taylor 35 N. J. Sircy.			
Mrs. Taylor	15	0	0
Capt. Taylor	15	0	0
H. M. S. Graeme Esq.	12	0	0
Apothecary Stimpson	5	0	0
Schoolmaster Whittle	2	0	0
By Col. R. N. Faunce, Trevandrum.			
J. A. Brown Esq.	24	0	0
J. R. A. White Esq.	10	0	0
Dr. J. Sperschneider	10	0	0
Mr. A. Green	12	0	0
Dr. A. N. Magrath, Madras	200	0	0
By Mrs. Anderson.			
Capt. Gerrard	10	0	0
Lieut. Hamilton	5	0	0
By Genl. J. A. Bell, Rangoon.			
Maj. Burton	12	0	0
Lieut. Moor	5	0	0
R. Beatty Esq.	10	0	0
Lieut. J. R. Mackenzie	50	0	0
Lieut. T. Moxon	5	0	0

	Rs.	A.	P.
Lieut. F. A. Foster	15	0	0
Capt. W. T. K. Rolston, for the Girls School at Chiracal	20	0	0
Capt. R. Ranken Kamptee	25	0	0
Lieut. M. W. Carr, Samulcottah	20	0	0
Dr. J. R. Theobalds	50	0	0
Native Congregrations at Cannanore, Chiracal, Taliparambu, and Chovva	13	15	1
Apothecary J. Murray Sircy	12	0	0
Capt. J. Keating	15	0	0
Maj. A. G. Young	45	0	0
Dr. Maxwell	10	0	0
Cannanore Church	211	0	0

PALGHAUT.	Rs.	A.	P.
G. L. Morris Esq.	35	0	0
Dr. J. B. Stevens	10	0	0
Capt. J. Keating	9	0	0
Col. W. G. Yarde	12	0	0
Capt. T. Crafton	3	0	0
Capt. F. M. Haultain	50	0	0
Mrs. Ritchin	4	0	0
Col. Clemons	15	0	0
J. Hodges Esq.	5	0	0
Capt. H. Rigg	2	0	0
T. J. Knox Esq. through Messrs. Arbuthnot & Co.	60	0	0
E. B. Thomas Esq.	170	0	0
Native Congregation at Palghaut	4	10	7

Extra Donations for Chovva.

From the 1st Nov. 1856 to the 9th Oct. 1857.

Acknowledged by Br. Hebich.			
A Thankoffering	50	0	0
Dr. W. Hilbers, Hoonsoor	100	0	0
Two Friends	49	0	0
J. A. C. Boswell Esq.	30	0	0
Mrs. Hamilton, Coonoor	5	0	0
Brig. P. Thomson	100	0	0
Maj. G. Carr	100	0	0
By Capt. Selby, thro. Br. F. M. Fritz	36	13	0
Maj. A. G. Young	78	0	0
Lieut. W. Gompertz	100	0	0
Genl. J. Bell, Burmah	200	0	0
Mrs. Sandeman by Maj. A. G. Young	80	0	0
Capt. R. S. Dobbie	100	14	0
Capt. A. W. M. Kerr	25	0	0
Lieut. J. N. Wilson	25	0	0
Lieut. F. G. Hodgson	3	0	0
Lieut. P. A. Carnegy	20	0	0
From the French Rocks Brethren	19	0	0
From Friends at Palhully thro. F. A. Groves Esq.	118	0	0
Capt. R. S. Dobbie	85	14	0

Donations and Subscriptions for Schools.

English School at Mangalore.			
Government Grants in aid	636	0	0
Sub. F. N. Maltby Esq.	325	0	0
F. Anderson Esq.	130	0	0
W. Lavie Esq.	130	0	0
G. A. Harris Esq.	20	0	0
W. Fisher Esq.	70	0	0
W. Molle Esq.	86	0	0
J. D. Robinson Esq.	65	0	0
E. D. Binny Esq.	20	0	0
J. Brett Esq. M. D.	13	0	0
H. S. Thomas Esq.	5	0	0
J. G. Thompson Esq.	18	0	0
J. R. Kindersley Esq.	8	0	0
Dr. Jowett	1	0	0
Lieut. M'Gregor	1	0	0

	Rs.	A.	P.
Donations for the English School Building.			
D. Mayne Esq.	100	0	0
J. D. Robinson Esq.	50	0	0
J. R. Kindersley Esq.	20	0	0
J. G. Thompson Esq.	20	0	0
H. S. Thomas Esq.	15	0	0
Lieut. Goddard	15	0	0
J. Brett Esq. M. D.	100	0	0
Maj. C. W. Hodson, 16th M. N. I.	100	0	0
Lieut. W. Gompertz „	100	0	0
Lieut. M'Gregor	10	0	0
Mr. J. Ball	10	0	0
H. A. K.	200	0	0
English School Boys	16	0	0
Vernacular Schools at Mangalore.			
Government Grants in aid	72	0	0
F. Anderson Esq.	32	8	0
J. R. Kindersley Esq.	72	0	0
J. G. Thompson Esq.	50	0	0
D. Mayne Esq.	40	0	0
Dr. J. Brett	12	0	0
G. Harris Esq.	5	0	0
H. A. K.	18	0	0
Brahmin Girls School at Mangalore.			
Government Grants in aid	66	0	0
F. Anderson Esq.	32	8	0
D. Mayne Esq.	60	0	0
J. R. Kindersley Esq.	20	0	0
J. G. Thompson Esq.	30	0	0
W. Fisher Esq.	14	0	0
E. D. Binny Esq.	6	0	0
Maj. C. W. Hodson	60	0	0
Maj. G. Carr	10	0	0
Dr. J. Brett	12	0	0
Lieut. W. Gompertz	10	0	0
G. A. Harris Esq.	5	0	0
Lieut. S. Galbraith	2	0	0
English School at Tellicherry.			
Government Grants in aid	893	13	11
H. Frere Esq.	100	0	0
R. Chatfield Esq.	80	0	0
T. Clarke Esq.	60	0	0
W. Robinson Esq.	90	0	0
E. C. G. Thomas Esq.	240	0	0
E. Brennen Esq.	36	0	0
Dr. West	19	0	0
M. Hoossein, Sudr Ameen	4	0	0
Messrs. J. F. Pereira	24	0	0
Mr. W. Graham	36	0	0
„ J. S. Laport	12	0	0
„ S. de Rosario	12	0	0
„ J. Pereia	12	0	0
„ J. H. Schmid	6	0	0
„ Ramen Menon	4	8	0

Additional Donations for the Mission received since November 1857.

Mangalore.			
Mr. Jenning, Bandmaster	5	0	0
J. Bösinger Esq.	45	0	0
F. N. Maltby Esq.	200	0	0
Dr. J. Brett	80	0	0
W. Lavie Esq. to Messrs. Arbuthnot & Co.	20	0	0
Lieut. J. Goddard Engr.	300	0	0
A Friend XV.	120	0	0
Dr. Chimmo, Moulmein	14	13	10
J. R. Kindersley Esq. By Rev. C. W. Isenberg, Bombay.	120	0	0
Maj. W. G. Arrow, Nagpore	50	0	0
Dr. Leith, Bombay	100	0	0
Rev. M. Hormusdjee	5	0	0
Native Christians, Surat	8	0	0
A Friend XV.	100	0	0
Dharwar.			
Mr. Chr. Courpalais	10	0	0
ur. Ph. Boell, Bandmaster 35th M. N. I.	5	0	0
A Friend	30	0	0
Cannanore.			
Dr. Mc'Farlane Secunderabad	264	6	0

	Rs.	A.	P.
G. A. Harris Esq. Chittoor	30	0	0
Mr. Whiteside	9	0	0
By Messrs. Arbuthnot & Co. Madras.			
Lieut. P. O'Connell Esq.	200	0	0
Hon'ble W. Elliot Esq.	100	0	0
Maj. Genl. Budd	100	0	0
Col. D. H. Stevenson	50	0	0
C. F. Chamier Esq.	25	0	0
J. B. Elton Esq.	50	0	0
H. Stokes Esq.	300	0	0
J. Marden Esq. thro. Lieut. O'Connell	12	0	0
Tellicherry.			
Mrs. Maxwell of Orchardton, Scotland, thro' H. Frere Esq.	25	0	0
Mrs. F. Müller from friends in Württemberg, for the Boys School	5	0	0
Calicut.			
W. Robinson Esq.	200	0	0
ditto for Schools	60	0	0
Mrs. Goodwyn for Girls school	60	0	0
Mrs. Bean	5	0	0
Mrs. Schmid	3	0	0
D. Schmid Esq.	5	0	0
W. H. Lawson Esq.	44	0	0
E. B. Thomas Esq.	30	0	0
E. B. Thomas Esq. by Mr. Laurent of Beypore	5	0	0
Dr. Cleghorn	10	0	0
C. J. M. Dixon Esq.	9	0	0
E. C. G. Thomas Esq.	45	0	0
Mrs. Cook	30	0	0
W. H. Stanes Esq.	30	0	0
Lieut. A. R. Fitzgibbon,	70	0	0
Capt. Bean	16	0	0
Dr. Crocker	4	0	0
Vedamuttoo Alia	12	0	0
Nilagiries.			
Dr. Maitland	46	0	0
Capt. Hoare	10	0	0
Col. Beamont	30	0	0
Col. Clemons	25	0	0
Miss Clemons	5	0	0
Capt. Taylor	5	0	0

FINIS

THE

EIGHTEENTH REPORT

OF THE

GERMAN EVANGELICAL MISSION

ON THE

WESTERN COAST OF INDIA.

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